Christian Workers' Manual

Volume I

THE MINISTRY

By

J. S. SHOEMAKER S. C. SEETLER J. W. WEAVER

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The

Christian Worker's Manual

Volume I

THE MINISTRY

By

J. S. SHOEMAKER, S. G. SHETLER,
J. W. WEAVER

in co-operation with a
committee appointed by

Mennonite General Conference

"Study to show thyself approved unto God"—II Tim. 2:15.

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To the Faithful Elders,

Who have the care and oversight of God's Heritage;

To the Loyal Pastors,

Who are diligently leading and feeding the Flock of God;

To the Spirit-Filled Evangelists,

Who are heralding the messages of Grace and Salvation;

This Volume is Affectionately Dedicated.

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PREFACE

The present volume is the first of a series of three works which shall, when complete, make up the Christian Worker's Manual. Vol. II treats of the Sunday school as an institution of the Church of Jesus Christ, and Vol. III takes up the subject of Missions.

There need be no apology offered for the presentation of a work such as the one herewith brought out. The difficulties and perplexities of the young minister of the Gospel are many under the very best of circumstances. If he is wholly given up to the service of the Lord and is ready to obey the voice of the Holy Spirit, he will be led into the right paths and will be shown the way he should walk as well as the things he should teach. In giving the proper counsel, the Spirit now, as in days of old, uses divinely led men to point the way. It is our conviction that the authors of this volume have a message that can and will be used by the Spirit, not only for the benefit of young ministers, but for the strengthening and upholding of many a veteran in the church of Jesus Christ.

The writers of this volume need no introduc-

tion to the reader. They are well known throughout the Church as men who are sound in the faith and aggressive leaders in the cause of Christ. That God may bless this effort to the ingathering of many souls and to the strengthening and confirming of many Christian Workers is our wish and prayer.

The Publishers.

Scottdale, Pa., January 20, 1915.

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CHAPTER I

THE MINISTER AS A MAN

Introduction

"Be thou strong therefore, and shew thyself a man." —I Kings 2:2.

The work of the ministry is the highest and noblest vocation to which a man may be called in this life. In dignity, importance, and sacredness the position is superior to the office of any earthly magistrate, ruler, king, or potentate.

Gospel ministers are ambassadors for Christ," standing between God and man, beseeching sinful men "in Christ's stead" to be "reconciled to God." Considering the dignity and sacredness of the preacher's vocation, the charge given by king David to his son Solomon, to "Be thou strong therefore, and shew thyself a man" applies with special force to one with so high a calling.

The Gospel minister who would meet with success must be a man in the truest sense, a live man, a true man, a simple man, a manly man, one who is a leader of men, an example in gentleness, simplici-

ty, love, and faithfulness. No preacher can be successful in his calling without strength of character and true Christian manhood. To be a real man means infinitely more than to have the physique and outward appearance of a man. It means the kind of manhood which is manifested in loving the truth, hating the things that are evil, and doing good in the spirit of self-sacrifice, self-forgetfulness, and a disregard for personal advantage, being conscious of the fact that such a life is more nearly like that of the Master, than any other.

True manhood is not of a few day's development. The tiny oak is not a full grown tree when it bursts from the acorn. It must go through many long summers, and severe winters, and endure all that heat, frost, snow, storms, and fierce winds can bring to bear upon it before it becomes a full grown tree. The same is true of Christian manhood. One does not become a strong Christian man in the fullest sense when he is first created anew in Christ Jesus, he is only in his infancy; he must pass through tests of character, endure hardness for the truth's sake, and be trained in the Master's school of obedience, before he becomes a full grown man in Christ Jesus.

The man who really deserves the name, is one whose thoughts and exertions are directed toward the good of others rather than to himself. The

greatness of man consists at least in two things: that of having God so dwell in him as to be made partaker of the divine nature, and to give evidence of the indwelling Lord, by living above the follies, vanities, and pleasures of this world. Manliness in a preacher is not only commendable but a necessary acquirement. Some of the traits of true Christian manhood are: being born again, Spirit-filled, sober-minded, industrious, honest, courteous, hospitable, conservative, aggressive, and having clean habits. We shall in this chapter briefly consider each of these distinctive traits.

1.—Regenerated

"According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." —Tit. 3:5.

Our Lord said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again." The Master's word to this ruler among the Jews is applicable to every minister of the Gospel. One of the sad features of modern Christianity is that many who profess to be Christians are simply unconverted church members. "By their fruits ye shall know them," saith the Master. It is to be feared that many who pose as preachers of the Gospel, have not been born from above, hence have not been made partakers of the divine nature, they have a name to live and are dead. It is impossible for

preachers who are spiritually dead, to clearly and effectively define the living Word, and preach it in "demonstration of Spirit, and of power." One who is simply a professed Christian cannot be a real effective and successful minister of the Gospel. It is, however, not to be denied that even carnal men may attract considerable attention, draw large crowds to hear them preach, and accomplish some good through their preaching. Remember that Paul says, "Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the Gospel. What then? notwithstanding, every way, whether in pretence, or of truth, Christ is preached; and I therein rejoice, yea, and will rejoice" (Phil. 1: 15-18). Hence we conclude that whatever the motive on the part of the preacher, if he preaches Christ, some good will likely be accomplished. But after all it is necessary to strongly emphasize the fact, that only men who are genuine Christians, men who are regenerated, men who are Spirit-filled, and living in harmony with the great underlying principles of the Christian religion, can be really successful in winning souls for Christ, or in building up the Church in faith, hope, and love.

Intellectuality is helpful in preparing the mes-

sage, but spirituality is the great essential in delivering the message in a telling way. Mind training aids greatly in sermon preparation, but Spirit power is infinitely more helpful in making the sermon effective in real good.

Paul says, "We are His workmanship, created in Christ Jesus unto good works." This should be true of all believers, and especially true of those who are engaged in the work of the ministry.

2.—Spirit-Filled

"Be filled with the Spirit."—Eph. 5:18.

The injunction given by Paul to the Ephesian brethren, should be every minister's experience. No minister can succeed in his high calling unless he is first Spirit born, second Spirit filled, third Spirit led. It is one thing to be born of the Spirit, but another thing to be filled with the Spirit. In the minister's work of winning souls for Christ and building them up in the "most holy faith" there is always a silent partner. It is the mighty co-operation of the Holy Spirit, who is our great efficiency in the preaching of the Gospel. It is "not by might, nor by power, but by my Spirit, saith the Lord."

The Holy Spirit's co-operation in the work of the ministry, is assured by "exceeding great and precious promises." "If I depart," said Jesus, to his disciples, "I will send Him (the Holy Spirit) unto

you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." "He will guide you into all truth." "He shall glorify me; for he shall receive of mine and shall shew it unto you" (Jno. 16:8, 13, 14).

The minister succeeds in his calling only to the degree that he relies upon the Holy Spirit to guide him in the selection of his text, in outlining his subject, and in delivering the message.

If sinners are to be convicted of their lost condition, He (the Holy Spirit) through the preaching of the Word "will reprove (convict) of sin." Believers should be encouraged to know that "He will guide—into all truth." When we as Christians yearn for more love toward God, Paul the preacher, reminds us of the fact that "the love of God is shed abroad in our hearts by the Holy Ghost." When in times of trial saints are inclined to become discouraged, our Master speaks to them in comforting words, saying, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, Even the Spirit of truth; whom the world cannot receive, because it seeth him not neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." (Jno. 14: 16, 17).

The Holy Spirit qualifies for service by imparting power and boldness in delivering the message,

and causing it to become effective of good in the hearts and lives of the receptive hearers.

The Apostles had marked success after they were Spirit-filled. "They were all filled with the Holy Ghost, and they spake the word of God with boldness. And with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all" (Acts 4:31, 33).

The true minister of the Gospel sustains a sacred relationship with the Holy Spirit, who is his silent partner in the King's business, of winning lost souls, comforting discouraged saints, guiding the feet of His children in the paths of duty, and revealing the glory of the Lord Jesus to all believers. How infinite the minister's possibilities with such an omnipotent, omniscient, and omnipresent partner! "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

With the power of the Spirit upon him, the Gospel minister will meet with real success in his work. On the other hand, he will sadly fail if he undertakes to carry on his work alone, without the power and guidance of the Spirit, to direct and make his work effective.

3.—Studious

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2:15.

The Spirit-filled minister cannot be anything but studious, because it is a part of the Spirit's mission "to guide into all truth." By this we understand that the Spirit will lead the student to search and study the Scriptures, and thus be enabled to "rightly divide," expound, define, or give the sense of, "the word of truth."

Spirituality is the most vital trait of Christian character, and should be very manifest in the daily life of every minister; without it all intellectual training, moral culture, and the most intense activity along religious lines, would be but "sounding brass and a tinkling cymbal." The mere intellectual grasp concerning the things of God cannot give spiritual discernment, spiritual power, nor spiritual life. Nevertheless we will admit that God's truth is to be known, understood, and comprehended by the mind. Paul exhorted Timothy to give "attendance to reading" and meditation. All ministers should, like Paul, be able to reason of "righteousness, temperance, and judgment to come." They should be "able to teach" and "throughly furnished unto all good works," being thus enabled to preach the Word intelligently and convincingly. These attainments

and acquirements are essentials to the success of the ministry, but not the great essential, which is the Spirit enthroned within. Intellectual preparation is indeed helpful and desirable in the work of the ministry, but the Spirit's illumination is necessary to make the best possible use of the intellectual preparation which has been acquired by study and research.

It is essential that the minister's mind be Word-filled, and his heart Spirit-filled, if he would be a power in his calling.

The paramount business of every minister is to "preach the Word," his highest aim, to bring sinners to Christ, and lead Christians to become more Christ-like. In order to do this successfully he must be intensely studious. His powers of mind must be harnessed and put to work with eyes open, mind open, and heart open, ready to be taught.

"Add to your faith virtue, and to virtue knowledge." The adding of knowledge to other Christian graces is a divine requirement. No preacher can afford to allow anything in the way of business, or any secular work to hinder him in developing in Scriptural knowledge, or any knowledge that may prove helpful in his work of the ministry. In his search of the truth, there must be a real thirst for knowledge, an eagerness to know the truth, with every avenue of the mind

open for the reception of divine knowledge.

The preacher should not only diligently study his Bible, but he should also make a careful study of his congregation and their needs, and make the best possible effort to supply their spiritual needs.

He should also carefully study himself to ascertain his shortcomings, and how to overcome them; deny himself of any inconsistency he may detect either in his manner of preaching, conversation, or conduct, and cultivate the necessary Christian graces.

In order to make his study profitable to himself and others, he must make use of all helpful agencies, and compel his mind to be receptive of the truth, whether the study be by some textbook, discourse, or original research, the profit will be according to the attention given. The mind must be concentrated upon the subject under consideration, if it is to be made a part of the student.

Diligence, concentration, thoroughness, and assimilation are all factors which enter into making a successful minister, but in all his studies he must be led by the Holy Spirit, if his work is to be crowned with God's approval and real success.

A minister may possess the highest intellectual attainments, he may have a perfect knowledge of the letter of the Word, he may have the eloquence of an Apollos, he may have a complete

store-house of useful information, and he may understand the best methods of conducting religious work, but if void of the Spirit of love, of humility, and of sacrifice, he will fail to succeed in the truest sense.

The true Christian minister is desirous to "do all the good he can, to all the people he can, in all the ways he can, and as long as he can." In order to do this, he needs to earnestly pray "Open thou mine eyes that I may behold wondrous things out of thy law." He also needs to follow Paul's admonition given to Timothy, to "Meditate upon these things," and give himself "wholly to them," that his "profiting may appear" (I Tim. 4:15).

4.—Sober-minded

"Young men likewise exhort to be sober-minded."—Tit. 2:6.

A preacher should be grave in his demeanor, but he should not be morose, and wear a mournful expression upon his countenance as he follows his sacred calling. He should at all times be an example of Christian dignity, earnestness, and sobriety.

He should be a happy and cheerful man, carrying sunshine in his countenance wherever he goes, but his happiness and cheerfulness should never be manifested in silliness, frivolous talk, or levity of any kind.

Some very able preachers are so addicted to foolish talking and jesting outside of the pulpit, that their influence for good is greatly injured. Of such a preacher it may be very appropriately said, "When he is out of the pulpit, it is a pity he should ever go in, and when in the pulpit, it is a pity he should ever come out."

A preacher who is a jester, being inclined to crack jokes, and talk foolishly, cannot hold the confidence of soberminded, sensible people, and his usefulness will be decidedly impaired.

We would very emphatically discourage levity in the use of Scripture quotations. To speak lightly of God's Word, or to use passages of Scripture to give respectability to anything too mean to stand alone, is not only disreputable in itself, but it lowers the dignity of the minister's calling, and brings his character into jeopardy. I emphasize this matter because it has become the habit of some well meaning preachers, to use the Scriptures in an undignified and irreverent way in order to amuse the hearers.

The minister must not handle the Word of God deceitfully, but he must by a "manifestation of the truth" commend himself "to every man's conscience in the sight of God" (II Cor. 4:2).

How can any Christian man and much less a preacher who indulges in unseemly humor, coarse levity, and ridiculous Scriptural applications, hope

that the consciences of men will be affected for good by such manifestations?

The preacher should at all times maintain in his life and conversation the sacred dignity, sublimity, and glory of the Gospel which he preaches. Scripture which has been wrested from its bearing, and hammered out of shape by witty puns and unholy associations will be to a great degree shorn of its strength when used against the strongholds of sin, and to the awakening in the hearts of individuals the high ideals of the religion of Christ. It is certainly true that a minister cannot be addicted to foolish talking and jesting, or the misuse of the sacred Word, without seriously impairing his personal influence for good among the people whom he serves.

Every minister whose work is to count for the most in the building up of Christ's kingdom, will give diligent heed to order his speech aright, and be "grave," "sober," and "of good behaviour."

5.—Honest and Industrious

"And to work with your hands, as we command you, that ye may walk honestly toward them that are without, and that ye may have lack of nothing."—I Thes. 4:11, 12.

The preacher must be strictly honest. First of all, he must be honest with himself. It will not do for him to trifle with his conscience in modifying his message to please the people. When he

enters the pulpit he should never allow the fear of man, or of personal criticism, to side-track him, or keep him from taking a straight course in presenting the Word. He ought to realize that his message is from God, and that his duty is to faithfully declare it, regardless of whether it pleases or displeases his audience; and in no case can he afford to trifle with his conscience in order to secure popularity. Second, he must be honest with his God. God has commissioned him to "Preach the Word," to be "instant in season, out of season." Since the message is God given, personally, the preacher is not responsible for what the message declares to the congregation, but he is responsible to God for delivering the message; hence, his responsibility, both to God and the people whom he serves, is great. Third, the preacher must be honest with his congregation, taking the oversight of them "not for filthy lucre's sake, but of a ready mind." He needs to be a faithful under-shepherd, giving both lambs and sheep the proper food, leading them into the green pastures of His Word, and to the living fountains of water; warning them when dangers are threatening, and exhorting them to loyalty to Christ, and steadfastness in the faith.

In fact a preacher must be strictly honest in every particular. In all his business transactions, as well as in his church relations, he must be

exactly what he claims to be. If truly honest, he will render to man that which belongs to man, and to God that which belongs to God.

The preacher must not only be honest, but he needs to be industrious as well. Of all callings there is none that can less afford to be followed by a lazy man, than that of the Gospel Ministry.

In order to be really successful in his sacred calling, the minister must be industrious in the study of the Word, industrious in preparing for his work, industrious in looking after the spiritual needs of his flock, and if his ministerial work does not require all of his time and attention, he should be industrious in working with his "own hands" as did Paul, to supply his physical needs. It is, however, plainly stated by Paul in I Cor. 9, that those who give themselves wholly to the ministry of the Word, or the sowing of spiritual things, have a right according to the Scriptures to accept physical support from the hands of those whom they serve, though Paul does not even hint that a stipulated salary should be accepted by the minister, or given by the people whom he serves. Congregations should cheerfully supply the needs of their resident minister, or ministers, providing they have any needs, but we have no Scriptural warrant for a salaried ministry. It is the writer's opinion that a salaried ministry is a great menace to the Calling. We believe that a distaste of

manual labor, and the financial inducements of a salaried clergy, have been the prime incentives which have led many to take up the sacred calling of preaching the Gospel. The fruit of their lives, and the results of their work, clearly prove our opinion to be right in the matter.

The minister who, like Paul, has the opportunity to labor with his own hands to support himself (and family if he has one), has a four-fold advantage over the minister who depends upon his congregation for support: First,—Manual labor affords diversion in his work; the exercising of his muscles adds vigor to his mind and body, enabling him to think more clearly, and gives strength to endure.

Second,—It removes the burden that might otherwise fall upon the poorer members of the congregation in helping to support the preacher, when they themselves need all that they can earn.

Third,—It gives the preacher no occasion to feel that he is a burden to the congregation by being chargeable to them in the way of support, thus he is relieved of the thought of being dependent on others.

Fourth,—If he is not dependent upon his congregation for support, his mouth is not muzzled in preaching the truth, and raising his voice against certain sins, and inconsistencies which may be creeping into the Church. Otherwise he might be

fearful lest he should offend those who support him.

A lazy preacher is a dishonor to the cause of Christ, a burden to the Church, a reproach to his calling, and a curse to himself.

Honesty and industry were two of Paul's characteristics. He says, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities" (Acts 20:33, 34).

6.—Courteous and Hospitable

"Love as brethren, be pitiful, be courteous."—I Pet. 3:8.

"Distributing to the necessity of saints, given to hospitality."—Rom. 12:13.

Christian dignity is a very commendable trait of character in a preacher, but no preacher should possess the kind of dignity that savors of egoism, or the kind that is void of courtesy and sociability. True courtesy is a valuable asset to a preacher's equipment for service, it helps wonderfully in the way of getting into the good graces of the people. His courtesy must be real heart courtesy from which will spring kindness and true sociability, which are essentials to success in his work. The small courtesies, kindnesses, and considerations habitually practiced by the Gospel minister will give a greater charm to his life than the gift of

eloquence, or similar accomplishments. Kind looks, kind words, kind acts, and warm handshakes, extended toward the people whom he meets, and with whom he labors, will give to the preacher appreciative audiences, and success as a personal worker.

Courtesy coupled with kindness is a language understood by old and young, rich and poor, deaf and dumb, and all classes of people. The happiness of both preacher and his people will be greatly enhanced by manifesting the spirit of real courtesy, by which bright rays of sunshine are scattered along life's pathway.

The preacher who is truly courteous, is also hospitable, always ready to entertain strangers, providing he is in such circumstances that he can do so. The "latch string" of the door into his home is always hanging out, to give a hearty welcome and accomodations to those who may have occasion to apply.

The practical side of Christianity should be emphasized by every Gospel minister, both in his sermons and by his example. Romans 12 affords abundant material in the way of subject matter for sermons, and definite instructions as to how one may make the same practical in his own life. To preach by example is usually more effective than by precept. It was said of a certain minister, "How can I believe what he says, when that

which he does is ringing in my ears." It is indeed commendable if the preacher can in all humility say with Paul, "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you" (Phil. 4:9).

7.—Clean Habits

"Be ye clean, that bear the vessels of the Lord."—Isa. 52:11.

One who is called to be an ambassador of the Gospel of Christ, which is a Gospel of purity (a Gospel which, if accepted by faith, makes clean the heart and soul of the one receiving it), must not only have his heart cleansed from the guilt of sin, but he must be cleansed "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Any habit which pollutes either the mouth, mind, heart, soul, or spirit, must be laid aside forever, if his influence is to wield a power for good, in the way of leading others to forsake impurity, and live lives that are blameless and above reproach.

Any habit which has been formed having a tendency to detract from a life of usefulness, whether considered unclean or not, should be denied and entirely overcome by the one who has been called to preach, and teach the Gospel. In order to endure the lime-light of God's Word

habits must be absolutely clean, and free from either moral or physical uncleanness.

8.—Conservative

"Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. 6:16.

The spirit of conservatism is usually more manifest in the lives of older preachers, than in the lives of those who are younger in years. The reasons are very obvious to the close observer.

Conservatism asks for the old paths, paths that have been tried, and found safe. Every preacher who is loyal to his solemn charge, will be conservative in guarding against modern innovations, such as worldly methods of carrying on church work, a secularized ministry, erroneous doctrines, modernized idolatry, and religiously-garbed scepticism. His conservatism must be a Bible conservatism, which is not the stand-still, pull-back kind, but the kind that clings close to the inspired Word, and readily submits to all its teachings, and stands in readiness to defend its great underlying principles; the kind of conservatism which causes the preacher to "ponder well the paths of his feet," turning neither to the right nor to the left, but pressing upward and onward in the paths of duty and righteousness.

Bible conservatism puts a check on worldliness of every kind, applies the gospel brakes when

members are inclined to run to extremes, sounds a note of warning when dangers threaten the Church, holds out the danger signal when the gospel vessel is run by the stream of popularity, calls a halt when the warnings and danger signals are ignored. It closes the throttle before the ship with its cargo of souls crashes into the icebergs of worldliness, or is wrecked upon the sand-bars of modern scepticism.

Every minister should be conservative to the extent that he is ready to stand for and defend the established doctrines of the Church, of which he is a member, and faithfully use his influence in opposing modern innovations which would threaten the spirituality of his people or Church. The minister's conservatism should be based on I Cor. 16:13: "Watch ye, stand fast in the faith, quit you like men, be strong."

9.—Aggressive

"But thou, O man of God, ... follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called."—I Tim. 6:11, 12.

Paul's charge to Timothy gives positive evidence that he was both conservative and aggressive. True Bible conservatism must be coupled with Bible aggressiveness, in order that the Lord's work may progress, and be approved of Him.

Aggression does not consist in adopting popu-

lar methods in carrying on Church work, nor in catering after innovations to give spice to the Christian religion. These things usually lead to spiritual decline, and end in confusion and spiritual death.

True aggressiveness consists: First,—In waging spiritual warfare against sin of every description, even though it be spiritual wickedness in high places. Second,—In pressing forward in earnest Christian work, in leading souls into the kingdom, and extending the borders of the Church. Third,—In adopting such methods, and formulating such plans as will successfully promote Christ's cause. Fourth,—In causing the believers to abound more and more in love, faith, righteousness, and Christian activity. Fifth,—In walking "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." The minister with this kind of aggressiveness will "add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity." If these things be in him and abound, he will neither be barren, nor unfruitful in his ministerial labors. If he remains faithful in his sacred calling, "An entrance shall be administered unto (him) abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:11).

CHAPTER II

THE MINISTER AS A PREACHER

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—I Cor. 1:21.

The faithful, devoted, and consecrated minister of the Gospel is a mighty power for good in any community.

Oh, what a position is that of the preacher; what position more sublime, more important, more responsible: the highest, the most responsible position possible for any man to attain in this world! No one should ever enter the high calling of the preaching of the Gospel of Jesus Christ unless he is fully persuaded that he is called by the Spirit of God and sent by the church. He thus becomes a servant of the Most High.

God does not always call His most powerful preachers from the ranks of the learned, but can even use the humble fishermen, and give them the power of His Spirit whereby they are enabled to turn many souls from sin unto God. "God has

chosen the foolish things of this world to confound the wise; and God has chosen the weak things of this world to confound the things which are mighty," etc. (I Cor. 1:27).

A minister of the Gospel, servant of the Lord of hosts, sent forth by Him who has all power in heaven and on earth. "I send you" to tell the people everywhere of the Father's love to the human family. "As my father hath sent me, so send I you" (Jno. 20:21). What a wonderful message, the terms of peace, the word of reconciliation, the everlasting Gospel. Thus we see the preacher is a messenger, sent forth with a message. The souls of men are longing for something, which is found only in the accepting of this Great Message, into their hearts and lives. Responsible position indeed. A man before his fellowmen, dealing with the immortal souls of men, persuading men and women to turn away from sin and enter the narrow way that leads to heaven.

"See that soul, brother, it is given into your care, it is on the side of a great precipice going down, down, not yet out of mercy's call and reach." One hand is on the door that opens to a life of righteousness and usefulness, the other on the door that opens into the prison house of eternal despair and misery.

It is the business of the minister to point out the "Way, the Truth, and the Life" (Jno. 14:6).

"Cry aloud, spare not, lift up thy voice like a trumpet, shew my people their transgression and the house of Jacob their sins."

A preacher therefore is a properly authorized herald or messenger sent to the rebels with the olive branch of peace in his hands, offering terms of peace, pleading, beseeching "Be ye reconciled to God" (II Cor. 5:20). Preaching implies the existence of alienation between God and man and God's willingness to be reconciled. "Laborers together with God," says Paul. Our mission, then, as preachers is to try to persuade our fellow men to believe God's message and accept the terms of peace, thus being instrumental through delivering the message, in bringing a rebellious world into the blessed fellowship of the family of God, "the Church of the living God, the pillar and ground of the truth."

It is therefore of the utmost importance that a minister has a thorough general knowledge of the Bible from which his messages, to be effective and helpful, must invariably be taken. An ambassador to be successful must be well acquainted with the one who sends him.

1.—His Sermon Preparation

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—II Tim. 2:15.

We have our part to do. God's promise to be

with us does not exclude our effort to seek out—"acceptable words" "approved unto God." May this thought burn itself indelibly into our every heart. The preacher's principle book is the Bible not only in the pulpit but in the preparation of his sermons as well.

One may have a general knowledge of the Bible, yet he finds that he must often sit down, and ask the Holy Spirit for guidance and help in preparing any particular subject which he desires to present to His people, for unless the Spirit help our infirmities, we will find the well is deep and we have nothing to draw with.

Steep your sermons in prayer, being in travail for souls "soak the seed in water." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). However, very few, perhaps none of us, are really, in the true sense of the word, original, but we need the help of great minds of men of God, men of study and wide experience, whose writings have been preserved, in the almost countless, useful and helpful books. It would be presumption to think that we could not learn valuable lessons from them.

We would not undervalue commentaries and other books, but urge a close study of the Bible, by the use of a concordance and Topical Text Book. Nearly all, perhaps all, commentaries have

some things that may not be quite in harmony with wholesome, sound doctrine; therefore we should be careful in the use of all outside helps. Concerning the use of commentaries we would give the advice once given to a certain young preacher. "If you can think for yourself, you can use one to good advantage, if you can not do your own thinking you had better not use one."

The most impressive as well as the most effective sermons are those which abound with scripture quotations.

A certain writer says in regard to making use of other books in preparing sermons, "It is not that you want to borrow or steal from another, but you may and often must read for suggestion and inspiration. The thing sought is not necessarily what you get out of the author, but what the author will enable you to get out of yourself."

A clear and correct conception of the purpose of our calling will help us very much in our sermon preparation. One of the most important things, as well as one of the hardest lessons to learn, is to know our nothingness, and know that all our learning, study and preparation even to the extent of a college course, without God's blessing upon the work, is futile. Humility, the most beautiful, the root of all Christian graces, will put us into the proper position to study our lessons, as learners sitting at the feet of Jesus, in quiet, sober,

deep meditation and study, learning our lessons so well from the greatest of all preachers, that we may speak as one having authority, and that our hearers may "take knowledge of us that we have been with Jesus."

Two things, which if kept in view, will help us very much in our study. Turning sinners from the vanities of the world, to serve the true and living God, and building up the believers in the faith, all to God's honor and glory.

Earthen vessels carry heavenly treasures.

"Up-to-dateness" has taken hold on many preachers in these last perilous days, many are following the trend of modern religious thought which in many respects is not sound and orthodox. "To the word of our God" should be the desire of every preacher whether people are pleased to call it "up to date" or not. "Cling to the Bible." True to our charge, loyal to our King, faithful to His cause, saying with the Apostle Paul, "For I determined not to know anything among you, save Jesus Christ and Him crucified (I Cor. 2:2). Words which flow freely, have often cost most prayer and meditation.

"The sermons which cost little are often worth about what they cost." **The Bible is the best theological seminary, the Holy Spirit the best Teacher.** "He shall take of mine, and show it unto you" (Jno. 16:15). We would emphasize the

importance of being much in prayer and not make the mistake of substituting education in wisdom of this world, for the power of the Spirit of God. "Not by might, nor by power, but by my spirit saith the Lord."

When a preacher truly, really, honestly, and sincerely can say the words of the poet in the following stanza, then we feel confident that his labors will be crowned with success, we repeat, such a spirit of humble submission to His will, will help wonderfully in preparing his sermons:

"Oh, to be nothing, nothing, simply to lie at His feet
A broken and emptied vessel, for the Master's use made meet;
Emptied, that He might fill me, as forth to His service I go:
Broken, that then unhindered, His life through me might flow."

2.—Selection of Texts

It is not always an easy matter for a preacher to select a text. One who gets into the homes of his people, will find many things, in becoming acquainted with the different conditions under which his people are laboring, to suggest texts or subjects. Many texts may be suggested to our minds, yet it requires a great amount of careful

observation, prayerful study, and deep meditation, to select suitable texts, for the various occasions and even seasons of the year. In this, as in delivering our message, we must not fail to allow the Holy Spirit to guide. Sometimes we have put in a great deal of time to study a given text and found when we get into the pulpit that our "little bundle" and even the text itself was taken away, and by the Spirit of God we are led along quite different lines. If we follow a course of implicit obedience and a perfect submission to His will, there will be no mistake made in the selecting of the text. He knows our weakness. He knows the audience, hence we say **trust Him fully at all times.**

We may speak, but we can not preach, can not deliver the message with power and earnestness, without an unction from on high. Be in an atmosphere of prayer. We certainly have a large variety, a rich storehouse of choice texts to select from. In order that we may not repeat ourselves too often or fall into a rut regardless of text selected. It is well to

3.—Stick Close to the Text

The text is a passage of scripture that suggests the line of thought or subject to speak upon generally chosen as a basis for remarks. It has often been the case that hearers did not remember anything of our sermon, but were very much

impressed by the text. A certain man preached a sermon from the text "God is love" afterwards coming to the same place, he was told that a certain one was very much impressed by that sermon, the sister was asked what particular thing the preacher said that impressed her. She could not recollect a single expression, simply knew that she was impressed, and that the impression was more easily retained by reason of the text.

If a certain passage is selected, and our remarks confined as much as possible, to the theme suggested by the text, it becomes easier to preach to the same people time after time. On the other hand if we speak in a general way from Genesis to Revelation, we will almost invariably fall into a rut, and thus become monotonous. References quoted, and our remarks in general should have some bearing on the text or subject in hand.

Sermons may be "text sermons," "which are a mere drawing out of the passage selected," or "subject sermons" which are the presentation of a certain subject. It is very important that we present to our hearers a variety of subjects as there are so many that need to be taught. However we must not hesitate to teach the same things over and over as well. The apostle says, "to write the same things to you, to me indeed is not grievous, but for you it is safe."

For the benefit of our young preachers, we give a list of subjects that may be helpful as suggestions.

The Goodness of God. Omnipotence of God. His wonderful Power as shown in the Creation of the World, and in Deliverance of His people in times past. Redemption. Repentance. Awful consequences of Sin. Christ—the Good Shepherd. Faith. Obedience to all the Word. Consecration. Importance of Making Religion our Choice in Youth. Believer's Separation from the World. Sowing and Reaping. Duties of Children to Parents. Duties of Parents to Children. The Ideal Home, Urging sacredness of the Marriage Vow. The Church, Her Mission in this World. Second Coming of Christ. Christian Stewardship. Prayer. Christian Enjoyment vs. Worldly Amusements. The Value of a Soul. Loyalty. Fruitbearing. Watchfulness.

Any and all subjects should lead us on to the central figure of all successful and effective preaching—Christ Jesus and His love to us. Thus, by using the strongest incentive and appealing to the highest motive, we may lead our hearers to see the reasonableness of the terms of the Gospel of Jesus Christ, and by a positive act of their own will, to fully surrender, accept the terms of peace, and consent to faithfully serve Him who died for us. This certainly leads out to a life of practical

godliness, and implicit obedience to His Word, as evidence, shown on their part, that they really love Him whom we represent. This thought itself will suggest to the thoughtful reader many different subjects along the practical side of life. If we are not very careful we get into a very narrow circle of subjects, going over and over and leaving immense portions of the field of Bible teachings untouched.

A certain writer says "We hold a few texts so near our eyes that we hide the rest of the Bible from our view."

I know full well that to be filled up with such a great variety of subjects as the careful observer sees that are needed, requires a great amount of work, but by carefully and prayerfully taking up one subject at a time, and studying it thoroughly, we will in the course of a few years, accumulate quite a valuable store of knowledge, which the Holy Spirit will oftentimes call to our remembrance when needed. A lake which continually flows out and does not take in becomes dry. When only filling, and not flowing out, it becomes stagnant. Always acquire fresh passages from the Word: keep brightening up. "When a man ceases to learn he soon becomes unfit to teach." "If a full man is needed anywhere it is in the pulpit." "Nothing short of a large magazine to draw from will suffice for these frequent demands." Preach-

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ing is not the refuge of the lazy man. "When we pump the well too near empty the water sometimes becomes muddy." It is best not to try to learn too many things at once, but whatever subject selected, determine by God's grace to know what the Word says about it.

4.—Expository Preaching

The eunuch was reading while driving along. Philip asked him, "Understandest thou what thou readest?" "How can I, except some man should guide me?" In every age of the history of the Church, God had those who were called to shew the way, to guide others. So there are many today like the eunuch, they need to be guided by plain, simple, intelligent, teaching, with language easily understood. All ministers should avoid the use of such words, that the common people can not grasp.

When a text is announced, our hearers have a right to look for an explanation, quote freely such other texts that help to make the truths plain, or throw light upon your text or subject. Do not miss the opportunity to throw light upon your subject by occasionally quoting a verse or two of some well known hymn or striking verse of poetry which makes some reference to subject in hand. Poetry can be used with very good effect if carefully and wisely handled.

Sometimes a sermon can be made very in-

structive by taking two apparently opposite texts, for instances: Ps. 68:19 with Ps. 116:12 or Ps. 32:1 with Prov. 28:13.

In this way the Scriptures can be explained, bringing our supports from all sides, and building a structure that can easily be comprehended.

Remember our business is similar to that of which we have an account in Neh. 8:8: "So they read in the book of the law of God distinctly, and gave the sense, and caused the people to understand. The result was the people went away joyful, because they understood the law. In preaching we may oftentimes bring the most beautiful and richest nuggets of divine truth to the surface, which many of our hearers have not noticed before.

Avoid all subjects which are merely of a speculative nature and which sometimes do not increase the faith of our hearers. Plain, earnest, intelligent teaching, will leave its impression for good. Do not take too many things for granted, that is, do not get the idea that it is hardly necessary to explain certain plain and simple truths that likely every one knows, because to you it may appear so plain.

It is simply remarkable, to a close observer, how many things which are plain in themselves, are by many not understood. For example, a certain one brought a protest to his minister

against receiving quite young people into church membership, saying that the disciples forbade them, not noticing what Christ Himself says in the same chapter concerning the matter.

The idea that a preacher may, by reason of his position, force upon his people, his own ideas and peculiar notions, regardless of what the Word says is a snare and a delusion and has caused a great amount of mischief.

Therefore let us bear in mind that we are given a "certain work, to declare a certain message, to discharge a certain trust." Full instructions are given to us what to preach and how to preach. A servant of God is to unfold the great, eternal, unchangeable truths to his hearers. A certain one says, "It is sadly true that some young preachers are more concerned about their own freedom than their people's service. This is not confined to young preachers." If a man speaks let him speak as the oracles of God. Our message being complete in itself, is not made up of human opinion and speculation. While we urge every preacher to put forth every effort in order to be able to explain the Scriptures, we also would discourage the idea, which evidently sometimes gets hold on some, that they have now found some thought or principle which has hitherto been unknown, advocating ideas altogether foreign to the general teaching of the Word. Such preachers

are not only not expounding the Word, but are really "darkening counsel" and doing untold injury to the cause of Christ, in turning away from the true faith many who follow their pernicious teaching. "Take heed unto thyself, and unto the doctrine." If that advice was needed in Paul's day, it is likely needed as much or more today.

Who is to blame for such superficial work? Do the ministers do their part in intelligent teaching?

"If any of you lack wisdom, let him ask of God." None of us has too much of that wisdom which is from above. "Lord grant unto thy servants, that with all boldness they may speak thy word" (Acts 4:29).

5.—Adapting Sermons to People's Needs

"Feed my lambs; feed my sheep," are the words of our blessed Lord to Peter who was just recovering from a severe fall which he sustained because he was following "afar off" and "warming himself" at the enemies' fire.

The words suggest a variety of food, as lambs would not be able to reach up very high. Do not place the food too high for the lambs.

All things should be done, with a view to edify, or build up the body of Christ—the Church.

The preacher is "God's man" sent to supply or furnish the needed help and remedy, in answer

to humanity's needs. And if the preacher goes forth in the Spirit of the Master, he will be able to help the little children. "He is to help young people and get them to "fasten their wagons to a star." This can be done by pointing them to the one of whom Pilate said "Behold the man." He meets the weary soldier, who has labored long or is now in the conflict in the Lord's great army. He needs inspiration and words of encouragement. He has to do with men and women who are bound in their sins, and crying for deliverance, the careless, the ungodly, the rich, and the poor. Oh, how many different needs!

But our sufficiency is in Christ—in Him alone. It is necessary that we bear in mind that in almost every audience, we have some whose hearts are broken, because of affliction or bereavement, or perhaps their fond hopes have been blighted, disappointed and discouraged; the world seems cold to them. They need the soothing balm of Gilead, gently and tenderly applied, to soothe, heal, and cheer, imparting strength to the feeble, the lame, and the fainting ones; giving out some thoughts that may inspire confidence and hope. This thought we should not overlook. "The pulpit is the platform of faith, hope, and joy."

It is said of Jno. B. Gough when trying to lead a pure life, he again fell into sin. While under the influence of strong drink, and almost ready to

give up in despair, a friend laying his hand on his shoulders said "John, there is better stuff in you than that." The result was the remark inspired hope, and we believe by the grace of God he was used for much good. This old world has enough of darkness, without the minister making things more so, for those who are "down and out." The more we visit the sick and suffering ones the better we will be able in tenderness and sympathy to hand out the Bread of Life from the pulpit in a way that will "lift up" the weak and fainting ones and heal the broken hearted. If you are fortunate enough to have in your audience the aged pilgrims, whose hoary heads and wrinkled faces show that they have borne the heat of many summers and the storms of many winters, do not fail to give them a few words of encouragement and sympathy, they will appreciate them very much. It oftentimes becomes necessary, even in the same sermon to hand out different portions, so that all may be fed. Again, we must say, without wisdom from above, we shall surely fail.

On the other hand, we dare not close our eyes to the fact that we are watchmen upon Zion's walls. There are those who live in carelessness, wickedness, and sin. Christian professors doing things that are bringing reproach upon the cause of Christ, need to be reproved, rebuked, and warned. We must at times deliver unpleasant

messages and, "cry aloud and spare not." The Word to some applied as a soothing balm, to others "as a hammer that breaketh the rocks in pieces."

The fallow ground must be broken up, the lost sheep must be found, the slumberer must be aroused, the ignorant must be taught. But let us remember that we will be the most useful, if we do not forget that we are simply one of our audience, and especially when we are obliged to deliver messages of warning to the brotherhood, should say "we," not "you."

Study your people, study the human heart, study your audience. Know thyself, and know that Christ is all and in all.

6.—Making Sermons Concise and Pointed

A man who starts to build a house, generally has his plans laid, he sees in his mind the finished building, his material is all arranged accordingly. All things are fitted together to accomplish his object, a perfect unity in the building. **An aimless sermon, with no particular point in view generally succeeds in finding none.**

There are men of great learning, whose sermons are scripturally sound, but seem to fall upon the heart of the hearers with a certain degree of coldness. There must be that earnestness and warmth and fervor which generally is felt in

the sermons of men whose "Hearts have been touched."

Dull preachers make dull sermons which do not generally penetrate nor cut, as they oftentimes are without a "point." We should have our hearts overflowing with the love of God, filled with power from on high, that our message will be plain and to the point.

Our highest object is to glorify God, in winning souls from the dark and downward way, and helping believers over the hard places in life, hence we need to speak plainly and to the point, using simple words, speaking loud enough to be heard in the rear of the room.

Bear in mind someone may be present, who hears his or her last sermon. Our subject should be Christ, in a plain, simple way pointing out the way of salvation. Peter's sermon at Pentecost was not long. He preached a crucified and risen Christ. Philip went down to Samaria and "preached Christ unto them," and in the 8th chapter of Acts in his conversation with the eunuch, he began at the same scripture and preached Christ unto him. We may make nice addresses, may speak so as to win the favor and applause of the people, preach very earnestly, and if we preach not Jesus and His wondrous love to the children of men, we will sadly fail in our ministry.

But if Christ be lifted up and His great work of redemption made known, His claims pressed upon the human family, success will follow. This is the only preaching that really tells on the hearts and lives of our hearers.

"The wisest, surest and best way to rid a corn field of weeds, is to have a good set of corn, and thoroughly cultivate it. So the most pleasant way to get rid of the undesirable things in the lives of our people is to make truth so plain, and endeavor to get men to love it, lifting up high ideals, thus creating a desire to do likewise." This, however, does not say that there should be no negative preaching.

Men **need** not be run through a college course to become able ministers of the Gospel of Jesus Christ, but they **must** take lessons in the school of Christ, at His feet lose sight of self, and hide behind His banner. We are simply a voice, a worm of the dust, pointing to the Lamb of God.

A plain, vigorous, pointed style of preaching is needed, in language used in ordinary conversation. "Of what use is a golden key if it does not unlock the door, and what harm is there in a wooden one if it opens the door?"

There seems to be a demand for short sermons. We would not encourage too long sermons, neither would we encourage too short sermons. A sermon is not necessarily good because it is

short, nor poor because it is long. It depends altogether whether or not, the preacher had anything to say.

It is always best to stop when we are done.

It is usually not best to make long introductions. As we have a certain amount of attention, we should make the best use of it, and take up the subject of our discourse always watching that we do not weary our audience. The condition of the audience and nature of the subject largely regulate the length of sermons. The vacant eye, the listless ear, the looking at the clock or watch indicate that something is necessary, either close or say something that may get the attention of the hearers.

7.—Making use of Illustrations and Incidents

Illustrations in a sermon are like windows in a building,—they let in the light. Incidents taken from home life, as those expressed by our greatest teacher, Jesus our Lord and Savior, are very helpful. They are useful in gaining attention, and preparing the hearts of our hearers for the reception of the truths we desire to teach. The right use of them helps one to remember the trend of the sermon. A few well chosen illustrations wisely presented seldom fail to help to make our hearers understand better what we mean to teach.

The use of short proverbs is very helpful to clinch some important points.

The Bible is a wonderful volume of helpful illustrations. **Never** give a story for the sake of the story. By all means let us not forget that the pulpit is no lecture platform.

Avoid any and all illustrations, which simply provoke humor, and make the audience laugh. Shallowness, giddiness, and emptiness are not excusable in the pulpit. Our business is not to entertain and amuse our hearers. We have no time for that. We can not afford to trifle with immortal souls. Christ taught by parables, similitudes, making use of illustrations to draw the minds of men from the known to the unknown, from the material to the spiritual. If you find your subject dragging heavily over your audience, if you see that you are losing the attention, try a suitable illustration, if it is only referring to some current event, something that will aid the mind of the hearers to grasp the thought you wish to impress. **Use illustrations only to illustrate** or to make a point plain, too long anecdotes are generally not desirable.

"One idea in a sermon, if thoroughly explained, happily illustrated, and practically enforced, is enough in a sermon for an ordinary congregation. To be **listened** to is the first thing, therefore be **interesting**; to be **understood** is the

second thing, therefore be **clear**; to be **useful** is the third, therefore be **practical**; to be obeyed is the fourth, therefore 'speak as the oracles of God.' "—Bishop Thorold.

8.—Preaching the Whole Gospel

"Teaching them to observe **all things** whatsoever I have commanded you."—Matt. 28:20.

"Our message is handed to us in a finished form, and it is our solemn duty to deliver it as we received it, without addition, subtraction or alteration, neither increased, diminished or modified."

Our field is the world, "be instant in season, out of season." Wherever and whenever we have opportunity, we should act as faithful ambassadors of our King.

In these days of compromise with the world, there seems to be a growing tendency on the part of some, to do away with some of the vital truths of the Gospel, and preach only such things as please the people. There existed similar conditions many years ago. They said "Prophecy unto us smooth things," "the people loved to have it so," "the prophets prophesied falsely and the priest ruled by their means." Some of them would cry "Peace, peace," when there was no peace.

Are we willing to become unpopular in the eyes of a wicked world, and preach the whole Gospel, which means some sermons which may

not be classed with those that make men popular? Do not shun to declare the whole counsel of God, and demand cheerful, willing and implicit obedience to **all the teachings of His Holy Word.** He will certainly hold us responsible for that which He has committed unto us, even His Word. Woe to those preachers who take from or add to the Word, and thus cause the people to err, the sheep to go astray. They foul the waters, prevent the grass from growing up and cause untold mischief and damage to the flock.

Repentance towards God and faith in the Lord Jesus Christ followed by a life of obedience to all His commandments, are what the Word demands today as well as in days gone by.

The pulpit is no place to scold or say harsh and unkind things, or "club" the people, but it is a fatal mistake if a minister must let his people know that he is afraid to preach the whole counsel of God. May every minister arise in the name of the Lord of hosts, and go forth fearlessly, without fear or favor of men, and sound the silver trumpet, that all may hear and understand what the will of the Lord is.

The churches which have compromised with the world and are catering to the wishes of the depraved human heart are fast losing their power for good. In vain are they calling to their assistance entertainments, socials, suppers, and

many abominations which are bringing a reproach upon the cause. In spite of their educated preachers (who in some cases are great orators) they are not generally succeeding in getting people to see their need of a Savior.

The writer has been told by such who attend churches of that kind that it is so dead, cold, and formal, that it makes men feel about as one feels when he comes from the theatre.

An aged grandmother in Israel tells us of a place where she attended church when a young girl, some sixty years ago. The house was generally filled (seating capacity 800) the members could be easily known by their appearance, being separated from the world in plain, modest apparel, no choir, no organ, no display of any kind, nothing mechanical to draw (?) the people but the preachers **preached Christ and Him crucified,** preached self denial, sacrifice and cross bearing. Today that village has many more people, a fine grand building, a polished preacher (who has his hands tied, by the members who make up his salary) instrumental music, a choir, entertainments, etc., etc., and on a nice Lord's day morning, we are told we would find about three to four dozen people present at the regular service. Does compromise with the world pay? Is the above an answer to the question?

Preach the Whole Counsel of God whether

people will hear or not. Over and above and beyond the applause of men, is the all seeing and ever watchful eye of God, whose "Well done" will be worth more to us, in the great day of reckoning than the favors and applause of all the world. "Stand ye in the ways, and see, ask for the old paths, which is the good way, and walk therein" (Jer. 6:16). "Preach the Word."

CHAPTER III

THE MINISTER AS A PASTOR

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28.

Paul's charge to the elders of the church at Ephesus, was to them a very solemn one—a charge that is timely, and should be seriously considered by every minister of the Gospel in this age. Considering the inestimable value of the redeemed ones, and the sacredness of the minister's calling, he should exercise constant vigilance over himself and each member of his flock.

The greater part of Paul's work was of a pastoral nature. He, of course, did much preaching, but his work outside of his preaching was greater.

The work of every minister who has charge of a congregation is at least two-fold; it is partly in the pulpit and partly out of it. The first is the work of the preacher; the second, the work of the pastor. The two are inseparable in the life of a successful minister. The preacher is in the pulpit

but an hour or two each Sunday; but his pastoral work should occupy more or less of his time during the week, in looking after the individual needs of the members of his flock, such as visiting the sick and afflicted; comforting the troubled and bereaved; encouraging those who are sorely tried, and looking after the various activities of the Church.

The minister's business is to win souls for Christ, and build them up in faith and holy living; all this cannot be well done by a sermon or two each week, even though the sermons be equally as good as those preached by Paul.

Very few men can be great preachers, but every preacher who is filled with the love of Christ, and has a warm heart, coupled with good common sense can be a good pastor.

If we are permitted to judge from the divine record, we are led to conclude that our blessed Lord preached but few sermons, but we have many accounts of his personal visits, personal talks with individuals, and labors of love with the sick, the suffering, and the sinning. He was the true Shepherd who knew all his sheep, and graciously supplied all their needs.

The minister who is a faithful pastor will not need to preach to empty pews. It is a true saying that "A house-going minister makes a church-going people." The minister who makes himself

at home with his people, visiting them in times of sickness and sorrow, and deals with them frankly and lovingly, will gradually win their hearts and weave a cord of true fellowship around their lives which is not easily broken.

In this chapter we shall discuss various phases of the faithful pastor's work.

1.—Feeding The Flock With Spiritual Food

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."—I Pet. 5:2.

Peter had the right conception as to what constitutes a true pastor. One who feeds the flock, and has its general oversight, without any concern about financial compensation. To be a pastor means to be a shepherd; to be a shepherd means to take care of sheep, to take care of sheep means to feed them, fold them, and care for them in every possible way. To be a successful shepherd or pastor, a man must have tact, good judgment, a knowledge of human nature, familiarity with the Word of God—knowing how to rightly divide it—in order to properly feed and nourish the soul of each individual member under his charge.

There are at least three things which are absolutely necessary for the pastor to do in order to make ample proivsion for the spiritual nourishment and growth of his flock. First, he must feed

the lambs and the sheep. Second, he must give them healthy food. Third, he must adapt the food to their needs. Adaptation in the pastor's work is very essential to success; it should have every preacher's thoughtful and prayerful study. The preacher is dealing with immortal souls, men and women who, like sheep, are inclined to go astray unless rightly directed, and wisely cared for by a faithful shepherd.

The various characteristics of the different members of the flock make it somewhat difficult for the pastor to meet the needs of each individual. What a variety of wills—sluggish, pliant, active, and defiant! What inroads of doubt and fear, joy and sorrow, of hope and disappointment! These conditions need to be studied and met, or there will be serious loss, such as cannot be estimated, because one soul is worth infinitely more than all the world.

The lambs as well as the sheep need to be fed; the lame and weak ones need special care; the aged and sickly need tender nursing, and the wayward ones need careful watching. The food must be healthy, digestible, and nutritious; adapted to the various needs of the flock. If all the members of the flock were mature Christians, with pure, comprehensive minds, with keen appetites for the unadulterated Word, with a real thirst and relish for the things which build up the spiritual

life, then it would be an easy matter for the minister to supply the needs of his congregation, but such conditions are exceedingly rare.

Congregations as a rule are composed of young, middle-aged, and old; intelligent and unintelligent; bright and sluggish; active and indifferent; sober-minded and fickle-minded; cautious and froward; even-tempered and emotional; submissive and rebellious; carnal and spiritual. To prepare the food and apply it to these diversified needs, in order to bring about the best results, means tact, wisdom, forethought and preparation on the part of the pastor.

The preacher should prayerfully consider the spiritual needs of his congregation in preparing the Gospel meal for them; one particular kind of food cannot be given with advantage to each member of the flock. The lambs need food that is very simple, and given in a plain way, easy to be understood. In order to promote the growth of the lambs they must be fed upon "the sincere milk of the Word." In speaking of lambs, we have in mind children, young converts, and older ones who are not able to endure "strong meat;" those who are not able to comprehend the deep things of the Word. To this class the preacher should use great plainness of speech, given in a simple every-day manner.

Those of a lethargic or sluggish temperament

need to be aroused by thunderings from Mt. Sinai. Heroic treatment needs to be administered in no uncertain way to stir up the spiritual sensibilities of the soul.

Those who are somewhat excitable, need to be handled carefully, by giving the Gospel cordial in a way that it will soothe and quiet the patient's nerves, and calm his or her fears.

Those who are emotional, need to be fed with food full of Gospel warmth and glow; they as a rule comprehend truth more readily when it is delivered in emotional forms. The truth flows into their souls only to the degree that their tears are made to flow from their eyes.

Those who are not inclined to be emotional, naturally crave food seasoned with logic and clear reasoning. The "whys" and "wherefores" must be made clear to their minds if they are to be profited by the discourse. Touching appeals, tears, and earnest entreaties have but little effect upon people of this class.

Unfavorable conditions may arise between members of the flock. These should be carefully treated and met in the preacher's sermons. If estrangement should exist between members, he should occasionaly make his sermon fit the case, by emphasizing the Christly qualities of gentleness, kindness, longsuffering, patience, and forgiveness, to such a degree that all hatred, bitter-

ness, and uncharitableness will melt away, and disappear like snow before the warm rays of the sun.

If worldly-mindedness is manifested on the part of some, the faithful pastor will show the erring ones, the great folly and danger of loving the world, and following after her pleasures and vanities. He will point the wayward to the "Bread of heaven" and the "Water of life" as the only food and drink that will satisfy the soul, and fill the heart with joy and gladness.

Having a knowledge of these needs ought to constrain the preacher to make a diligent and prayerful search of the Scriptures to find the truth adapted to each particular case. He will find some sweet promise to encourage and illuminate the soul of the discouraged and despondent. He will dig into the Word for a sure foundation stone upon which the weary pilgrim may place his feet and be secure. He will draw refreshing water from the fountains of truth to quench the thirst of those who are famishing by the way. He will extract honey from some spiritual rock of God's Word, to satisfy those who are hungering for sweet Christian fellowship.

The faithful pastor will look long and eagerly into the treasures of His Word, and if possible become so familiar with its consoling and inspiring messages that he will be able to give to the

lambs and sheep of his flock the food which will be most effective in nourishing their souls and strengthening their characters, and thus be enabled as an instrument in the Master's hand, to transform their lives, to a great degree, into the very image of the Master.

2.—Looking After The Needs Of Each Individual Member

"My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4:19.

Our heavenly Father usually uses human instrumentality to administer supplies to the needs of His children. The faithful pastor is God's representative to distribute His bounties to the needy ones, especially to those who are the sheep of His pasture.

The faithful shepherd loves his flock, and tenderly looks after the needs of each individual sheep. He supports the weak, helps the helpless, leads the blind, and carries the lambs in his bosom.

The pastor who truly loves his congregation, will be interested in the welfare of each member of the flock. He desires to help in every possible way to enhance their spiritual interests. He will make it a point to keep in touch with each individual member and ascertain his or her needs, and render such help and encouragement as is

possible for him to give, and his constant prayer will be that all members may walk worthy of their high calling as Christians.

A minister should be as frank and open-hearted with the members of his congregation as a true father is with his family. It is very essential that the pastor live in intimate relationship with his flock. This intimate, personal intercourse with one's flock enables the pastor to clear up difficulties, solve doubts, administer gentle rebuke, speak the word of warning, and give words of encouragement to the indifferent and despondent; all in a way that could not be done otherwise. A personal heart to heart talk with the members of one's congregation will often accomplish more than a hundred sermons.

Next to the Word of God, the most important thing for the pastor to understand is the human heart with its longings and experiences. Some very helpful and touching sermons have their origin in such personal experiences. To deal personally with a human soul in its conflicts and temptations, its capabilities and triumphs, is the most practical theological training a preacher can get. A living person is worth infinitely more to instruct a preacher in sermon making than a dozen of dead books. "There is that scattereth, and yet increaseth," says Solomon. This truth is verified in the life of the faithful preacher. While

scattering seeds of kindness, speaking words of comfort, and kindly helping others, the blessings of earth and heaven are falling upon him.

3.—Watching Against Destructive Agencies

"But watch thou in all things."—II Tim. 4:5.

There are, in these latter days, many destructive agencies at work, sapping the spiritual life out of many of the churches. These agencies are set at work by Satan the great enemy of the Christian religion.

Not only should the pastor be watchful, but every individual member as well, because if possible, the devil will not only deceive, but destroy the very elect.

A church with a vigilant pastor, watching constantly lest any of the flock should be exposed to the dangers of worldliness, degrading passions, and destructive winds of doctrine, is to a great degree fortified against such destructive agencies. The minister who fails to be watchful over his flock, is not worthy of a charge so infinitely great. The lack of vigilance on his part may mean the destruction of both lambs and sheep ere he is aware of it.

Fatal soul maladies, such as indifference, lukewarmness, vanity, pride, selfishness, pleasure-seeking, honor-seeking, wealth-seeking, and various

other kinds of worldliness, inconsistencies, and iniquities are apt to creep into the Church and destroy the spiritual life of the members, if the pastor fails to be faithful in counteracting these destructive influences as much as lies in his power.

The faithful minister will vigilantly guard his flock against the erroneous doctrines which are so prevalent in this age of the world; such as spurious holiness doctrines; fanatical formality doctrines; the anti-retribution doctrine; the anti-Divinity doctrine; and other doctrines which set at naught the inspired Word of God, and accept the "doctrines of devils" in the name of religion. Against these anti-Christian doctrines, and those who teach them, it is necessary to turn the artillery of Paul, and expose their true colors, that all may take warning and "from such turn away" for they are "covetous, boasters, proud, blasphemers,—traitors, heady, highminded, lovers of pleasure more than lovers of God. Having the form of godliness but denying the power thereof" (II Tim. 3:2, 4, 5).

The pastor should also use his influence to counteract any manifestations of anger, malice, envy, strife, and other passions which may occasionally make inroads into the hearts and lives of individual members. He should not only seek to counteract all influences of evil, but his life needs to be a living example of loyalty, faithful-

ness, longsuffering, patience, and loving devotion to the cause of Christ.

4.—The Evangelist Of His Own Congregation

"Do the work of an evangelist, make full proof of thy ministry."—II Tim. 4:5.

We are led to conclude from the teaching of Paul, that the work of the Gospel minister is of a three-fold nature. First,—to "feed the flock of God"—the babes in Christ, the "sincere milk of the Word" and those who are farther advanced in His service, with the strong meat of its doctrines. Second,—he is to have the oversight and care of those over whom he has been appointed as an overseer, or under-shepherd. We all agree that those two distinct lines of work are of vast importance, in fact we cannot well overestimate the value of so important a work as building up believers in faith and doctrine. Third,—he is to "do the work of an evangelist." In others words, he is to put forth an earnest effort to win lost souls for Christ, and lead them into the fold.

Every minister should realize that he is divinely called to feed and build up the Church of God; this is his first duty as a pastor. Another duty no less important is to win souls for Christ's kingdom. To be a soul winner means to be an evangelist, to be an evangelist means to preach direct, pointed, soul-searching, and sin-convicting, ser-

mons, directed especially to the unsaved, causing them to see their guilt, and make them say (if not audibly) inwardly, "that means me."

It is understood that it would not be wise to make every sermon evangelistic, but soul winning sermons should be preached frequently enough to assure the sinner who attends the religious service, that you are interested in his salvation. Sermons of this type should make clear the nature, guilt, the penalty of sin, also the mercy, grace, and love of Christ, and the conditions upon which the sinner may be saved from sin and its fatal consequences. The pastor's aim should be to lead all who attend his services to accept the Lord Jesus as their personal Savior. In order to do this he must preach the Gospel of Christ plainly, yet tenderly and lovingly, in a way that sinners will be constrained to flee to the cross for safety.

His evangelistic efforts should be regular rather than periodical, that is, he should not wait until a certain time of the year arrives, then put forth special effort to gather in a harvest of souls, he should constantly watch for opportunities to win lost souls, and direct their feet in the narrow way.

Too often the minister or ministers, with the congregation, depend entirely upon the regular evangelist to come in at a stated time of the year and conduct a series of meetings, during which

period the evangelist, the pastor, or ministers, with the congregation unite in a special effort to win souls.

Meetings of this kind have in the past been a great blessing to the Church in the way of leading the lost to accept Christ for salvation, in encouraging the believers, and extending the borders of the Church; this is especially true whenever and wherever such meetings were conducted in a scriptural way. It would be impossible to estimate all the good which has resulted through work of this kind, nevertheless, modern evangelism has had some evil effects on certain churches, evils which are very obvious, against which we wish to sound a note of caution.

First,—Many ministers with their congregations depend entirely upon these special evangelistic efforts to gather in the unsaved in the community, which ought not to be. It is not God's plan that souls who are outside of the kingdom should be neglected until the time when the regular evangelist puts in his appearance again. Souls may be ushered into eternity before the time set for the special meetings.

Second, It is to be feared that some evangelists are yielding to the temptation to work for numbers regardless of whether those who are led to confess are really converted or not. To make a good showing in the way of confessions unscrip-

tural methods of evangelism are used, such as relating numerous thrilling incidents in order to stir the people's emotions, and using auctioneering methods to prevail upon sinners to confess, instead of preaching the unadulterated Word of God, "which is quick and powerful" to convict and convince of sin, and transform men's lives into the image of Christ our Lord. All loose, sensational, sentimental preaching and methods of leading souls to confess should be discouraged and strenuously avoided. Work of this kind is inconsistent and superficial, and as a rule works more ill than good.

Third, Under the afore mentioned conditions, congregations are sometimes worked up to a high pitch of emotions and excitement. After the meetings close and the excitement is over, relaxation takes place, and the congregation is inclined to settle down into a state of inactivity, until the next evangelist puts in his appearance. After having listened a week or more to such pithy, sensational preaching, the home minister's sermons seem so ordinary and tame, that it seems scarcely worth while to come out to hear him, his preaching seems so dull that it is extremely difficult for some to keep awake during the entire service. The reader will understand that these conditions are exceptional, not general; this being true the danger is not eliminated of running into

this disastrous channel of evangelistic work. It is certain that Satan will do his utmost to bring about the results above mentioned.

It is our candid opinion, that wherever possible to do so, the home minister or ministers should conduct the special evangelistic services. If the congregation will co-operate with the pastor, or home ministers as earnestly as they usually do when a visiting evangelist comes in, there will be no difficulty in holding the kind of meetings that are needed to lead sinners to accept Christ, and build up the Church. We are confident that meetings of this kind conducted by the home talent will be vastly more beneficial to the Church than any meetings held by a regular evangelist who uses the questionable methods to which attention has been called. It is, however, a recognized fact that some pastors would not be qualified to be the evangelist of their own congregations. All preachers are not equally gifted in this respect. Those who have the gifts of an evangelist, should not in anywise neglect these important gifts. Neither should they at any time ignore or speak lightly of those who are void of evangelistic talent. It is said of a certain young evangelist, that he criticised a brother minister of maturer years, because he lacked somewhat in evangelistic talent. The older minister replied, "My brother, when the Lord started us on our mission, he gave me a cru se of

oil, and you a quiver of arrows. Shoot your arrows, and I will continue to pour out my oil."

Considering that there are diversities of gifts among those whom the Lord hath called to preach His Gospel, let him that hath received a quiver of arrows, go forth shooting his arrows, taking steady aim that his arrows may be effective. Let him that hath received a cruise of oil diligently continue to pour the Gospel oil upon the wounds and bruises of the afflicted ones. And let him that hath a supply of both arrows and oil be faithful in making wounds with his Gospel arrows, and administer the oil of joy and salvation to heal the sin-sick soul.

5.—Keeping In Touch With The Young People

"Young men likewise exhort to be sober minded."—Tit. 2:6.

Paul exhorts Titus to be interested in young men, and seek to guide their minds aright. Young people as a rule are not as much inclined to be sober minded as those of maturer years, hence this divine admonition.

The most valuable assets of the Church in the way of membership, are the faithful, devoted young people. The older members are not to be considered an inferior asset, because of their wisdom and ripe experience, they are a great help in steering the Gospel ship in the right course,

and preventing her from being stranded upon the shoals of worldliness, but their life of usefulness will soon draw to a close, and the work of the Church will rest upon the shoulders of those who at this time are classed among the young people; boys and girls, young men and young women, who have the prospects of many years of usefulness before them.

In our young people we have material in which is combined the beauty and vigor of youth, the ardor and zeal of youthful minds, the capabilities of noble Christian development, and the possibilities of a life of great usefulness. Individuals with such momentous possibilities, need to be rightly taught, carefully trained, judiciously directed, and efficiently prepared for their present and future work, that the best possible results may be realized in their lives, and the spiritual interests of the Church enhanced.

In order that the confidence of the young people be gained and held, and their energies rightly directed, the minister needs to keep in close touch with them, sympathizing with them in their trials, helping them over the hard places, directing their feet in right paths, pointing them to high ideals of Christian living, and setting them a good example in all things.

The future of the Church should be ever kept in mind, and to make the future Church what it

ought to be, the ministers who have the oversight of the Church, need to be exemplary preachers, teachers, and pastors, giving special attention to the young people, in wisely directing them in the paths of usefulness, and loyalty to the Church and her doctrines, and thus bring great glory to Christ's cause.

6.—Encouraging The Workers

"He ..... encouraged them to the service of the house of the Lord."—II Chron. 35:2.

Josiah, one of the few righteous kings who occupied the throne in Jerusalem, was a good organizer of religious work, as well as a good king. "He set the priests in their charges," and encouraged them as workers. Every minister should be a good organizer, setting all his pepole to work, and in addition to setting them to work, he should encourage them in the work. Workers usually need encouragement because of the trials and difficulties they meet with while discharging their Christian duties. When the lay-worker meets with difficulties and problems hard to solve, it is but natural for him to look to the pastor or ministers for counsel and encouragement.

The minister should also receive encouragement from his congregation, but as a true servant of his people he needs to be diligent in giving encouragement to his flock, regardless as to

whether he receives any encouragement from them or not.

It is to be feared that there are more idlers than workers in some congregations; men and women who have conceived the idea that the Church is a resting place, rather than a field of labor. These idlers sometimes make it unpleasant for those who are bearing the burden of the work. Indolent members need to be reproved by the pastor rather than encouraged.

Where such conditions exist, it is the duty of the minister or ministers in charge to emphasize again and again the duty and the joy of laboring for Christ and His Church, and exhort every member to find his or her place of usefulness in the Church—the place for which God created them, and the Holy Spirit called them.

It is greatly to be regretted that so large a proportion of Church members count for very little except on the Church roll, and when the roll is called for service so few answer "here." A large portion of what should be the working power in the Church, is latent, and much of it goes to waste.

When new members are added to the Church they should be put to work in some of the activities of the Church, and thus prevent them from becoming idlers, and "dead-heads" in the organiza-

tion. To be a worker does not imply that he or she is especially talented or able, but it means to do for the Master what one's hands find to do, even though it be but the giving of a cup of cold water to a disciple. The question is not whether one can do great things, but whether one can do good things. Not whether we can talk well, but whether we are always ready and willing to do well.

Most Christians are willing to work for the Master if they are assigned some Christian task. The pastor should see that all such are given something to do in the Master's vineyard.

Some Christians are timid, and feel their inability very keenly, such need to be encouraged to do what they can, reminding them of the fact, that angels can do no more. Still others make the attempt to do something for the upbuilding of the Church, but their efforts are so feeble, and their work so little appreciated, that they are inclined to give up in despair, such need the minister's sympathy and encouragement. Such expressions from the minister, as, "I appreciate your effort," "I was glad for the talk you gave," "Your short talk gave me encouragement," "God bless you for the effort you put forth," etc., etc., will be a means of encouragement to those who feel their weakness and inability. If the activities of the Church are well organized, and the workers kindly and wisely

encouraged, there will be less shirkers and many more workers on the membership list. All need to be encouraged in "the service of the house of the Lord."

7.—Making Pastoral Visits

"Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do."—Acts 15:36.

Every minister who meets the requirements of his sacred calling, will make it a point to keep in touch with his people, "and see how they do." This can be best done through visitation work. It is understood that every minister must have time for quiet study of the Word, for secret communion with God, and for devout meditation and prayer. He cannot afford to neglect these to make room for visitation work, unless it be to visit the sick, or those who are in extreme need. What time he has to spare outside of preparing for his pulpit work, and the support of himself and family (if he has any) should be given to making pastoral visits, providing the visits are of the right kind. Social visits, or visits made simply for entertainment's sake, or for the purpose of partaking of a good meal, should be excluded altogether. The faithful preacher will steer clear of anything so manifestly carnal.

Judicious visiting is quite helpful to both the minister and the parties visited. The preacher's

influence for good is greatly increased when he is brought face to face with his people in their homes, providing he has the tact to make his visits profitable and helpful in building up Christian character. He must not spend his time in aimless, useless visiting. His object should be to encourage his members "and see how they do." He will learn by personal contact what the needs of his people are, and will be better prepared to meet those needs, than he would otherwise be.

One of the evidences of possessing the pure and undefiled religion, is, "to visit the fatherless and widows in their affliction." All visiting, the aim of which is to edify, encourage, strengthen, and build up the ones visited, tends to the spiritual advancement of both pastor and his flock. Visits with no higher aim than social entertainment are unprofitable to both the pastor and his people, hence should be dispensed with.

8.—Comforting The Weak And Warning The Unruly

"Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."—I Thes. 5:14.

Paul gives divers exhortations as to the duties Christians owe one to another. It is expected that ministers lead the way in performing all these duties.

The characteristics of the members composing

the flock, are often quite diversified, insomuch that sometimes it is rather perplexing to know how each particular case ought to be handled, and what treatment should be administered, to bring about the best results. The wisdom of a Solomon would occasionally be severely tested to administer the advice, correction, reproof, warning, instruction, comfort, encouragement, and support that each one needs under these varied conditions. The minister is expected to have a general supply of remedies for every spiritual ailment, and moral depravity that humanity is heir to in this world, and it is very commendable in a minister if he is in a position to supply these various needs.

Almost in every congregation there are those who are not sufficiently strong to bear up under their burdens, and faithfully perform their Christian duties. These weak ones are to be remembered. The grace of God alone can strengthen and support such, but the minister must lead them to draw from God's rich storehouse of grace, and do what he can to relieve their infirmities, and lighten their burdens.

Another class are the feebleminded. Such whose minds lack will-power; individuals who are timorous and faint-hearted; being dejected and of a discouraged temperament. Such as are afraid of difficulties, and become disheartened at the thought of affliction, losses, and reverses. People of this

class should not be despised or chided, but our sympathies should ever go out toward them in words of comfort and encouragement. One cannot estimate the value of a word of comfort, and sympathy spoken to these unfortunate Christians by a loving, faithful pastor.

Still another class, are the unruly, who are to be warned. There are in most congregations those who "walk disorderly," and are not submissive to the doctrines of Christ and the Church. Such need to be warned of the dangerous condition they are in. The minister should make it his business, not only from the pulpit, but in private as well, to reprove such of their sin, warn them of their danger, show them very plainly the injury they bring upon their own souls, and the damaging influence their lives may have upon others. Such rebellious children need to have the "rod of correction" administered in the spirit of true Christian love. If the first application fails to effect a cure, the remedy needs to be applied again and again until a cure is effected, or all hope abandoned.

To discharge his duty faithfully in looking after the various needs of his flock, the minister will need to look to the Lord daily for abundance of grace and wisdom, to enable him to exercise kindness, forbearance, longsuffering and Christian fortitude in all his pastoral work.

9.—Approving Things That Are Excellent

"That ye may approve things that are excellent."—Phil. 1:10.

Things that are excellent are not only worthy of our approval, but worthy of our acceptance also, whether they be things natural, moral, or religious. Things excellent are things which are exceptionally good, excelling the things that are ordinary.

No preacher, if he is desirous of success in his work, can afford to ignore, or neglect to commend and accept the things that are excellent, whether they are the excellent things revealed in nature, the excellent things acquired in applying the mind, the excellent things taught in God's Word, the excellent things experienced in the life of Christian workers, the excellent things seen in the life of the flock, the excellent things accomplished by God's children, or the excellent methods used to bring about excellent things.

Some ministers are inclined to condemn certain methods of Church work, and lines of Christian activities, simply because they are somewhat new and out of the ordinary. No method or line of Church work should be ignored or condemned simply because it is of recent origin. No new thing should be condemned or denounced before it has been tested by the Word of God and found dangerous or worthless. The new things along medical, mechanical, and scientific lines, if found

to be excellent are readily approved and accepted. Why should not the same thing be true along religious lines? To ignore and condemn religious or spiritual things which are excellent, is to be disobedient to the teaching of the inspired Word.

Any line of Church work, or any method of carrying on such work, be it ever so new, if excellent, it should have the approval and acceptance of both the pastor and his congregation. The excellent things must be tried, approved, and accepted, if the Church work is to be kept out of the fatal rut of formalism, which is destructive to the life of any Church. In concluding this chapter, we urge that "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," and whatsoever things are "excellent," be readily approved and made practical by every Christian worker

CHAPTER IV

THE MINISTER AS AN EXAMPLE

"Be thou an ensample to them that believe, in word, in manner of life, in love."—I Tim. 4:12. R. V.

Paul exhorts Timothy to confirm the doctrine he preaches by his life. The exhortation is very applicable to the Timothys of this age.

As a minister of the Gospel you are an ambassador of the Lord Jesus Christ, the bearer of the Gospel message from the courts of heaven, to a depraved and sinful world, therefore be watchful, lest your life should make void your preaching.

People, as a rule, expect more than ordinary piety in a minister, because he is a representative of our Lord, and is to be an "ensample to the flock."

Those of us whose business it is to preach the Gospel of Christ, and set forth the principles of Christianity, must not forget that people will watch us critically when out of our pulpits, to better understand what we mean when we are in our pulpits. If our conduct before the people in the community in which we live contradicts what

we preach on the Lord's day, then our utterances are as sounding brass to the ears of those who hear us.

Preaching is of great avail, but example is far more effective. A godly life is the strongest argument in favor of Christianity. It is an argument that sceptics cannot refute, nor demons gainsay.

Exemplary living on the part of the preacher is infinitely more powerful in making God's truth effective, than the gift of oratory. A Christian once remarked, "My pastor's discourses are not brilliant, but his daily life is a sermon all the week."

Paul was eloquent, and his utterances inspired, but the "living epistle" which stood behind those utterances was as eloquent and convincing, if not more so, than any message he had spoken or written. He could well say, "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with thee" (Phil. 4:9).

Our purpose is to briefly discuss in this chapter, a few of the things in which a minister should be an example to the flock.

1.—In Character

"For he was a good man, and full of the Holy Ghost, and of faith."—Acts 11:24.

Barnabas possessed the three qualities which

constitute true Christian character, viz.—He was good, he was full of the Spirit, and full of faith. Every minister possessing these qualities is well equipped for efficient Christian work.

Character is what a man is; not what he pretends to be, or what people think he is, but the real man as God sees him. True Christian character must stand behind, and back up everything the preacher says and does. Preaching the Gospel is sowing the seed which develops into godly character. It is therefore necessary that the minister of the Gospel be in possession of the highest type of Christian character, in order to accomplish the most possible good in his high calling.

The noble personality of the preacher carries great weight in making his sermons convincing and effective of permanent results. This truth is verified in the example of Barnabas. In connection with the statement that "he was a good man" it is said that "much people was added unto the Lord."

Not education, nor eloquence, nor reputation, but character is the preacher's greatest power for service, and his greatest safe-guard against present day evils. Education, eloquence, and reputation are helpful factors in a minister's equipment for service, but these must be backed up with character to bring about the best possible results. Reputation without character will not stand the

test of eternity; nevertheless reputation should be coupled with character. One of the qualifications which Paul mentions with respect to bishops, is that they shall have "a good report among those who are without." In other words, they shall have a good reputation, and this reputation shall extend to those who are not identified with the Church. It is not difficult to understand that a preacher cannot influence people for good unless they have confidence in him, and know him to be noble and good. It is a universal law, that like produces like, this law holds good in the ministry as well as anywhere else. "An evil tree cannot bring forth good fruit," and a preacher of faulty character cannot expect to produce fruit unto holiness.

We do not wish to be understood to say that a preacher must be faultless. According to the divine record we have but one example of a faultless person. Even Pilate who passed the death sentence upon Him, said "I find in Him no fault at all." Even though the minister is not faultless, his character should be unquestionable, he being in possession of the characteristics which go to make men true, pure, and godly. When a preacher has these characteristics predominating, his example will preach as effectively, if not more so, than his sermons, for the average audience are

affected more decidedly by a living example than they are by the most eloquent preaching.

Character stands for everything that is true, pure, noble, and good. It never compromises the truth in order to gain prestige with men. It never trims its sails to catch the winds of popular favor. It is the pure gold in one's life that stands the test as it passes through the crucible. There is a vast difference between character and reputation, the latter may be injured and destroyed by slander, but the first can never be injured except by its possessor.

The minister who makes a careful study of the life and character of such men as Abraham, Moses, Joshua, Daniel, Nehemiah, Paul, etc., cannot help but manifest strength and nobility of character.

2.—In Conversation

"Let your conversation be as becometh the Gospel of Christ."—Phil. 1:27.

The Christian's speech should be "always with grace seasoned with salt." That is, always as becometh a Christian; discreet, edifying, and with an air of piety.

The minister of the Gospel should be doubly careful to guard well his speech, that the same may be in strict harmony with his high calling, lest by his conversation he should bring reproach upon himself, and his profession.

As one of the King's sons, the minister should speak and converse as becometh his kingly position. As an ambassador of Christ, his conversation must harmonize with the Gospel of Him whom he represents before the people. A well seasoned talk or conversation on the part of a minister may have the effect of turning the whole current of men's lives into a channel of blessing to themselves, and usefulness to others. On the other hand the unsavory speech, unbecoming remarks, or foolish expressions made by the minister will bring reproach upon his sacred calling, and may cause those who hear him, to despise the Christian religion, and thus seal their eternal destiny.

"By thy words thou shalt be justified; and by thy words thou shalt be condemned." These are the words of our Lord, the same apply very fittingly to the preacher. Those with whom he lives, labors, and associates are ready to either justify or condemn him, according to the nature of his speech or conversation.

The tongue is the index to the heart, "for out of the abundance of the heart the mouth speaketh." If the tongue uttereth foolish, vain, vulgar, or any unbecoming expressions, it is evident that the heart is not what it ought to be, and should by all means be renewed by divine power. It is a true saying of the Master, that "A

good man out of the good treasure of the heart bringeth forth good things," such as words of kindness and sympathy; utterances that are consistent and uplifting; speech that is seasoned with grace; conversation that is helpful and in harmony with the Christian religion. James makes it plain that "If any man among you seem to be religious, and bridleth not his tongue,—this man's religion is vain." This being true, it is not surprising that people as a rule judge as to whether a minister is really pious or not, by what he says when out of the pulpit.

It behooves the preacher to guard well his speech both in and out of the pulpit. What he says either in public or private should be spoken seriously, and in a way that cannot be condemned; with a special aim to edify, or instruct, or encourage those who hear him.

Any talk or conversation which verges on the borders of silliness, smartness, vulgarity, or neighborhood gossip should never be indulged in by the one who handles the Word of God, nor by any who profess to be followers of the spotless Christ.

The preacher whose conversation is not in harmony with the Gospel, cannot expect the blessing of God to rest upon his ministerial labors, because what he says outside of his preaching, destroys what good things he says in

his sermons, thus his example counteracts, rather than creates the spirit of true Christianity.

3.—In His Daily Conduct

"In all things shewing thyself a pattern of good works."—Tit. 2:7.

Paul gives positive instructions to Titus, a young minister, as to how he should be a pattern of good works, and thus exemplify the principles of Christianity, that even the unconverted heathen could have "no evil thing to say" of him.

The conduct of the minister during the week should be such as will give special force to the sermons he preaches on Sunday. It is absolutely necessary that in doctrine, he shew "uncorruptness, gravity, sincerity."

The whole of the minister's life should shew forth the beauties, and blessings of the Christian religion. Godliness must be his inward possession, and manifested outwardly as a robe of righteousness, to be worn not only on Sunday, and at places of worship, but every day of the week, and everywhere, in the home, in society, in business, as well as in religious matters. The principle of divine love within the heart, must constrain the Gospel minister to exercise the utmost carefulness in walking "worthy of the Lord unto all pleasing," that in all his ways he may manifest the real Christ life, that all who come in touch with him

may know of a certainty that he is a man of God. Every preacher should so think, speak, and act, as if the whole world were reading his thoughts, hearing his words, and seeing his conduct. The sincerity, integrity, and loyalty of the minister is measured by his conduct rather than by his preaching.

The minister should with all gravity, sincerity, faithfulness, and authority preach the Gospel, and apply it for exhortation, comfort, or reproof, as the occasion may demand. And in connection with his preaching he must be sober-minded, temperate, chaste, humble, honest, diligent, sound in faith, and filled with holy zeal, if his work is to be endorsed and made effective of good in the lives of others. We cannot expect that sinners will be led to repent and believe, and the enemies of the cross be silenced, unless the minister's practice be answerable to the doctrines he preaches.

4.—In His Domestic Life

"One that ruleth well his own house."—I Tim. 3:4.

To rule well one's own house is a special requirement of a bishop, and is no less a requirement on the part of every Gospel minister, providing he is blessed with a family. Paul argues the point, "If a man know not how to rule his

own house, how shall he take care of the Church of God," the affairs of which are infinitely more high, and frequently more difficult to manage than those of the family? The minister's home, or domestic life must be ideal, if his ministerial work is to count for as much as the Lord intends that it should. If he is a husband and father, his relation to his family, and their relation to him and the Church should be such that others would profit greatly by following in their steps. In fact his family should be an example for good to all other families in the community. He should have the perfect confidence of his wife and children. His children should be obedient, and in perfect subjection to the rules and regulations of the home. Their home should be typical of a well ordered congregation, with each member faithfully performing his or her part in making the institution ideal, all working together in the spirit of love and harmony for the best interests of the home.

The minister with his wife and children should be models of simplicity, devotion, and consecration, thus adding power to his pulpit and pastoral work. What a preacher is at home will naturally crop out in his ministerial work. If he rules his own house well, his Church will be correspondingly well governed. If kindness, forbearance, and love characterize his domestic life,

the same traits of character will characterize his church life. If he is devoted to his family and is working for their best interests both morally and spiritually, he will be no less devoted to his Church, and will do his utmost to enhance their spiritual welfare. On the other hand if he neglects to look after the best interests of his home, his church work will suffer in a similar way. If he fails to have his family in subjection, his congregation will manifest a similar spirit. If inconsistency and fault-finding characterize the family, it is to be feared that the same contagion will be more or less felt in the Church.

Of all human influences those of the home are the most far reaching in their results, whether it be good or evil. The homes in the community are the fountain sources from which the Church receives much of the influence which makes it what it is; recognizing this fact the minister should not only do his utmost to make his domestic relations ideal, and his home or family a pattern of what the Church should be, but he should as much as lieth in him use his influence to make the homes of his people what they ought to be.

5.—In Social Relations

"A man that hath friends must shew himself friendly."—Pro. 18:24.

Man is naturally a social being, with an in-

stinctive desire for associations. This desire is of divine origin. Concerning the first created man, "The Lord God said, It is not good that the man should be alone." If it was not good for Adam to be alone in Eden with all its perfection and beauty, it certainly is not good for him to be alone outside of Eden, surrounded with divers evils and temptations.

The three principal circles in which Christian character is formed, are the family, the Church, and pure society. The character of the individual is moulded according to the standard of the associations found in these three circles.

The Church itself should be the social center for all its members. Within its pales each member should find its most intimate friends and associations, also find in Christian service the most healthy, elevating, and satisfactory enjoyment.

Much of the social life of this age is evil, wielding a damaging influence upon the Church. At this time there is a tendency to let the world, the flesh, and the devil practically control what is called society, with its diversified functions. Much of the social life, even of those professing Christianity, is extremely dissipating, and is a great barrier in the way of developing spirituality in the churches, and is destructive to the influences

which are essential to the development of true Christian manhood and womanhood.

The preacher who is faithful to his solemn charge, will not only keep aloof from attending social gatherings which tend to crowd out spirituality, and mar Christian character, but he will use his influence both by precept and example to keep his members from attending social functions of a worldly nature.

The minister should be a leader in certain phases of social life, such as making social calls or visits, the purpose of which should be to edify and encourage those visited. He should be sociable and friendly toward every one he meets, regardless as to whether he or she is a member of his Church or not. It is one thing to be sociable and friendly toward those you meet, and quite another thing to attend and take part in questionable social gatherings, which have no higher purpose than to entertain and gratify the carnal mind.

The preacher should be able to discriminate between that which is good and that which is evil in society; he should encourage the good, and raise his voice in no uncertain sound against all that is questionable or evil. Young people as a rule are more easily ensnared by the fashionable social evils of the day; this being true, the preacher must urge upon them the necessity of steering clear of the evil tendencies which lurk

in these popular social gatherings, by neither attending nor taking any part in them. Christian men and women have no time to spare for such frivolous amusements as are usually indulged in at most social gatherings. They cannot afford to do as Esau did, sell their birthright for "a mess of pottage."

As a preacher, set your face like a flint against the evils of fashionable society. Never go where your Master would not accompany you. Never allow yourself to go any place, or be found in any society, where any one would be likely to say "I did not expect to see you here."

The dividing line between the Church and the world is becoming more and more indistinct, principally because Christian professors are making compromises with the world along social lines. Keep on Christ's side of the dividing line, and where there is any doubt as to whether a certain thing is right or wrong, always give Christ and your conscience the benefit of the doubt. Take the side of the question which causes the greatest self sacrifice, and you will be on the right side, the side your Lord has designed that you shall take.

6.—In Business Matters

"Not slothful in business." "Provide things honest in the sight of all men."—Rom. 12:11, 17.

The minister who preaches the Gospel with-

out any pecuniary compensation, seldom becomes slothful in business, because his business is two-fold, viz., to support himself and family, and above all to be about his "Father's business" in preaching the Gospel of the kingdom. The pre-eminent business of every preacher is to "preach the Word" both "in season and out of season." He must make it his first business to look after the spiritual needs of both his people and those which are without. The former he must reprove, rebuke, and admonish with all long suffering and doctrine, and the latter he must warn, and make clear to them the way of salvation.

In business matters, the preacher should be capable of keeping his business affairs in good shape, and he should use good business tactics in carrying on his Church work. A good business man may not in every case be a good preacher, but a successful preacher must necessarily be a man who is "not slothful in business." A minister who is negligent and indifferent along business lines, will not, as a rule, succeed in carrying on successfully the Lord's business.

It is not necessary that the preacher be an expert mathematician in order to be a good business manager in the Church. Personally he will succeed much better in the Lord's business if he makes his secular business secondary.

It is understood that the preacher must be

strictly honest in all his business transactions, making the "Golden Rule" his business motto. Sterling honesty, scrupulous truthfulness, and rigid self-denial should characterize all his business relations, both with those who are members of his Church and those who are without. To be an example of diligence and honesty means much in establishing confidence between one's self and all classes of people.

7.—Giving

"Freely ye have received, freely give."—Matt. 10:8.

These words of the Master were spoken to the preachers, (the twelve) as He sends them forth to preach the Gospel and work miracles. They received power from their Lord to heal the sick, open the eyes of the blind, unstop the deaf ears, and cast out demons. Grace was freely given to enable them to successfully perform their work, in turn they were to freely give without any charge or financial demands. It was not expected that these early Gospel messengers should contribute money to the needy, because they were sent forth without money or purse, but they were to give freely of those things which were infinitely more valuable, such as health, sight, hearing, cleansing, deliverance, etc.

All Christians are required to give according as the Lord hath blessed, and the following

Scriptures plainly declare that Christians are blessed in proportion as they give: "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10). "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

If our circumstances will not allow us to give much, we should give little; in serving God with our little gifts the way will be opened to give more. No gift, be it ever so small, is without reward, if given to honor God, or bless men. We should never think that the Lord disdains the small gifts, if the giving is a sacrifice and the heart goes with it. This is demonstrated in the widow giving the "two mites."

The minister should use his influence to inspire the true spirit of giving among his people, and besides this he should be an example to his congregation in giving of his time, his service, and of his means also, providing his circumstances permit him to give money.

It is sometimes said, "Since ministers give so much of their time to religious work in the Church, they should not be expected to give of their means." There are no scriptural reasons why ministers should be excused from contributing to the mission, charitable, and other lines of Church work, as well as others, providing they have the means at hand to do so. The minister who is in a position to do so, and gives cheerfully of his thought, words, time, and money, finds the saying "It is more blessed to give than to receive" doubly precious. The religion of Christ inculcates and inspires the spirit of true benevolence, because it is a religion of charity, and the preacher of this religion does not only promote the spirit of giving in the hearts and lives of others, by what he preaches and teaches, but by his example as well. If he can give no more than "a cup of cold water to a disciple," he shall in no wise lose his reward. Every gift for the extension of Christ's cause, be it ever so small, is in reality great in the eyes of the Master, if given in the right spirit. The minister may not be privileged to give bountifully, but he can always give freely and cheerfully. Those who give most do not always give best, but those who give best are the ones who give most because the heart goes with the gift. God looks not to the quantity of the gift, but to the quality of the giver.

When we remember how the Lord Jesus "gave himself for us, that he might redeem us from all iniquity," we should be constrained to give, not only our lives in His service, but give cheerfully and liberally of our means for the support of the great cause for which our dear Lord gave Himself a ransom. Body, soul, spirit, talents, and means, should all be consecrated to His cause.

Great blessings have been realized by those who have given cheerfully as the Lord hath prospered, and why should the minister be denied the privilege of enjoying some of the blessings which result from giving?

My brother minister, "In all things shew thyself a pattern of good works,"—in giving as well as in other things.

8.—In Attire

"Be not conformed to this world."—Rom. 12:2.

Both the letter and the spirit of the Gospel denounce worldliness in its various forms, and the fact is made plain that worldliness is destructive to spirituality. The wearing of apparel made according to the world's standard, is a positive evidence of worldliness in the heart.

The body is the shell of the soul, and dress is the husk of the shell. The husk usually gives evidence what the kernel is like. The life in the

tree produces the fruit, but the bark of the tree protects the life, and always harmonizes with both the fruit and the life.

As the index reveals the contents of the book, and directs the reader to any particular chapter, even so does the raiment worn by the individual man or woman, point to the inward condition of the heart and quality of the soul.

One of the most sublime Christian graces is the grace of humility, a grace which should be manifestly seen in the life of every Christian. Some of the outward evidences of inward humility are; an humble bearing, unselfish conduct, esteeming others better than one's self, and the wearing of plain or modest apparel.

It is very essential that the preacher be an example of simplicity. If any part of his attire is worn for display or self aggrandizement, he will fail to build up his congregation in the principles of humility. Nothing should be worn which would have a tendency to direct people's attention to himself rather than to his sermon. The preacher should always be conscious of the fact that he has been called to reveal to his hearers the great principles of the Christian religion, and those principles must be made practical by him, if he would lead the people to accept his teaching concerning those principles. He stands between God and man, not only to preach the Word, and teach

men how to obey it, but to shew by his conduct, words, and appearance how the Word is to be exemplified.

We are exhorted to be "clothed with humility," a suit of this kind never becomes unfashionable among God's children, and it will wear a life time. The preacher that is "clothed with humility" will not grieve his Lord, nor set his people a bad example by wearing the garb of the world. In deciding what he shall wear, the minister will take at least four things into consideration. First, he will dress comfortably, paying no attention as to whether his apparel meets with the approval of worldly minded people or not. Second, he will dress in a way that will count for the greatest spiritual benefit to those who come under his influence. Third, He will conform himself to the principles of God's Word along the line of simplicity. Fourth, he will dress in a way in which he would not be ashamed to meet his Lord, or stand before his presence. Following these principles, his attire will be such, that all his people will be safe in following his example, and the world will recognize in him a man that is strong enough to rise above its follies, and God Himself will look upon him with divine approval.

The vanity of loving fine clothes, and valuing ourselves by these fashionable externals, is certainly the most flagrant kind of folly. Any

preacher who is inclined to follow the fashions in dress, will soon find himself a leader of a band of worldlings out on dress parade, instead of being a true shepherd carefully feeding and protecting his flock.

9.—As A Personal Worker

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9:10.

These words apply with double force to the preacher, because his work is both in and out of the pulpit. Personal work should be earnestly engaged in by every Christian, but the minister should set the example, and seek to make this kind of work pre-eminently successful, both by his own personal efforts, and by the efforts of each member of his congregation.

If the preacher's whole heart is bent on the glorious work of winning souls into the kingdom, and leading those who are already in, to "place their feet on higher ground" he will not only be faithful in sowing the seed in preaching the Word, but he will also look after preparing the soil to receive the seed, and when the seed springs forth, he will by his personal efforts cultivate the young plants, that they may grow rapidly and become fruitful.

A preacher may be an excellent expounder of the Word; he may produce strong arguments against infidelity and scepticism; he may present

truth in a very convincing way; his sermons in general may be quite logical, to the point, and altogether scriptural, nevertheless, if he neglects to follow up his pulpit work with tactful personal work, he will lack much in the way of being a successful soul winner.

The sermon, if it is pointed and Spirit-inspired, will have the effect of awakening at least some who are asleep in sin, but it often requires the preacher's personal face to face talk with the awakened individual, to lead him out of his bed of sin, and cause him to arise and walk in newness of life. If the sermon is preached with power, the cold, indifferent, and inconsistent church member will usually be led to see his lamentable condition, but it is to be feared that the awakened conscience is not always followed up by the helpful, personal touch of some one, and as a result the soul that had been aroused lapses back into its former condition. Just a word spoken at the opportune time may be effective of great good in certain lives.

Much depends on how we approach those who need our help; simply a glance, a smile, or perchance a tear, or a warm hand-shake, or a kind word spoken at the proper time, may mean more to the hungry, troubled, depressed soul, than the most profound sermon. Man is naturally inclined to take the wrong course in life, and continue to

travel in the wrong direction, unless some faithful Christian worker changes his course by speaking the timely word, or by taking the erring one gently by the hand and turning his feet into the right path, and his face toward the Sun of Righteousness.

No one can estimate the value of the loving personal effort put forth on the part of the faithful minister, in directing the feet of the sinner into the paths of righteousness, or the sympathetic word given to the erring brother to help him get his proper bearing. It is encouraging to know that "they that **turn** many to righteousness" shall shine "as the stars forever and ever." Knowing this, it is certainly worth while to do what one's hands find to do, in winning and directing souls. Every soul won for Christ increases the number of stars which shall illuminate the world beyond. How blessed the work in coming in close touch with people in their everyday walk in life, and gently, lovingly, turning them into the ways of righteousness. Great shall be the reward of the faithful personal worker.

10.—A Dispenser Of Good Cheer

"Now I exhort you to be of good cheer."—Acts 27:22.

In the midst of peril, when all hope seemed to have vanished from the minds of Paul's asso-

ciates in their tempestuous voyage to Rome, he stands up "in the midst of them" and speaks words of comfort and "good cheer." Paul's words must have been like soothing balm to those troubled souls.

Preachers have abundant opportunities to be dispensers of good cheer, because this world is full of sad and troubled hearts. The storms of life are tossing many a frail vessel on the angry waves. The sun is hid from the view of many because of the dark clouds which obscure its light. The darkness of night seems to envelop the tenement of clay in which the soul lives. And oh, how the troubled soul longs for some one to speak a word of good cheer, that it may not perish in the sloughs of despondency! In these dark hours man is prone to say with David "No man careth for my soul." In every walk of life are to be found those who are burdened down with sorrows, afflictions, distresses, temptations, fears, and perplexities. We pass them on the streets. We meet them in places of business. They are found among our acquaintances and friends. Some of them may be in our own homes. Men and women, young and old, rich and poor; who are longing for comfort, and waiting for the cheering look, word, or hand-shake from some Christian friend or brother, but how often are such led to say, "No one seemeth to care for me!"

The Christian should above all others, be of good cheer, because of sins forgiven, grace given, and glory promised, but unfortunately there are many, even among professed Christians, who are inclined to look on the dark, rather than the bright side of things. They see the darkness of the cloud, but fail to notice its silver lining; they hear the thunders, but fail to appreciate its helpful effects; they fear the approaching storm, but fail to rejoice when the clouds have vanished and the skies are clear. This unfortunate class of people seem to have closed the windows of the soul against the beautiful colors of the rainbow, and the warm rays of the sunshine. These truly need our help in exhorting them to be of good cheer, and reminding them of the beautiful things in life. What light is to darkness, and sunshine is to flowers, good cheer is to the troubled soul.

The soul that perpetually overflows with kindness and sympathy will always be in a cheerful mood, and be a dispenser of good cheer to others. The light of a cheerful countenance diffuses itself in communicating the happy spirit, which inspired it, to the lives of others.

Of all whose duty it is to be a "dispenser of good cheer," the Gospel minister should be the most efficient and exemplary in this line of work. His countenance should beam with sunshine to lighten the path of the weary pilgrim. His words

should drop as honey to sweeten the lives of those whom he meets. His words and actions should bring encouragement to those who come under his influence, thus driving away the blues, and lightening the burdens of those who are rowing against "contrary winds." His very presence should have about it a halo of cheerfulness to illuminate the pathway of others.

CHAPTER V

THE PREACHER'S EQUIPMENT

"That the man of God may be perfect, throughly furnished unto all good works."—II Tim. 3:17.

We would conclude from Paul's charge to Timothy, that the most efficient equipment for successful ministerial service, is to possess a knowledge of the "Holy Scriptures," by which the minister is thoroughly furnished in his calling to convince, instruct, and comfort others.

The Scriptures give instruction in that which is true; they reprove that which is inconsistent; they direct the soul to that which is good. If accepted and applied they indeed are helpful to all men, because all need instruction, reproof, and correction.

There is no necessity for the minister to have a knowledge of philosophy, science, legends, and traditions to carry on his sacred work, because the Scriptures supply him with all that he needs to make his work a glorious success.

To succeed in any calling or profession it is necessary to be equipped for the work one has to

perform. Three things are absolutely necessary in the way of equipment. First, certain acquirements. Second, suitable talents. Third, knowing how to make the application. The work of the ministry is so sacred and momentous that one cannot afford to espouse the calling except he is equipped for successful work. To pose as a preacher and lack acquirement, talent, and application would bring reproach upon Christ's cause. We would readily condemn the person who applied for a position in our public schools, and had not the necessary preparation and qualifications to do the work with at least a reasonable degree of efficiency. One who claims to be a specialist along any line, and fails to be equipped for the work, will bring reproach upon himself and his profession.

To fail in any secular calling or profession on account of inefficiency in the way of necessary requirements would naturally bring dishonor upon the disqualified individual, and result in more or less loss to himself and others, but to fail in a work so important and far reaching as the sacred calling of the ministry, would mean infinitely more in the way of loss than our finite minds can comprehend.

In this chapter we shall call attention to some of the necessary equipments of the Gospel minister.

1.—A Full Consecration

"I beseech you ..... by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." —Rom. 12:1.

Paul entreats the Roman brethren to make a full consecration, and thus be enabled to make their religion practical. What was necessary on their part to bring honor to their religion and glory to God is certainly necessary on the part of every Gospel minister. A full consecration means the placing of all things upon the altar for service; the presentation of body, soul, and spirit to the Lord to be used to His glory; the surrendering of all the faculties and talents for the good of others.

The minister's outward life before the world will be according to his inward life with the Lord Jesus. His supreme aim should be to lead his people into a condition of perfect manhood in Christ Jesus. This can only be done to the degree that his life is hid with Christ in God, which practically means a life of consecration.

The water in a public fountain never rises above the source from which it is supplied. Neither can the minister lead his people into a higher spiritual atmosphere than that in which he lives. The fuller one's consecration, the greater one's power for service. Whole-souled love for Christ, and true Christian piety go a great ways

in equipping the minister for his all important work of making the Word of God fruitful in the lives of his people.

The religion of Christ is a religion of consecration; our Lord made a full consecration in bringing His religion to a lost world. It takes consecrated workers to instill its doctrines and principles into the minds and hearts of men and women, and lead them into the secret of His presence.

The consecrated man is endued with power from on high, he is guided and kept by divine power, and is able through the strength of his Lord to live a life of victory; this is demonstrated in the life of Daniel, Paul, and many others. Consecration calmly faces the hungry lions, it has no fear of the boisterous waves, it has no dread of peril or suffering, it does not retract when in sight of the burning faggots at the martyr's stake. The consecrated worker is willing to sever his connection with friends and relatives, he endures the perils of land and sea, in order to bring the Gospel message of salvation to the lost in heathendom. Oh, for a fuller consecration on the part of all God's messengers!

My brother, if your consecration is not genuine you will soon become weary of your work. If your consecration is faulty, your love for your people will be faulty, and if your love is faulty

your work will be faulty and to a great degree unsuccessful.

Tempt the consecrated man with the silver and gold, and honors of this world, and he will say with the Master, "Get thee behind me, Satan." He has more than all the world, because the best of this world is his, its Creator is his, and the glories of the world to come are his. Let men threaten the consecrated worker and he will say "I fear God, therefore I have no fear of man, as for me I will serve my Lord faithfully."

As a herald of the glad tidings of deliverance from sin and its power, the minister needs to lay all upon the altar for service. His heart must be consecrated to God, his hands to his brethren, and his life to both. If this be true, it will mean much in crowning his labors with success.

2.—A Consciousness of Being Divinely Called

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." —Eph. 4:11.

It is clearly shown in the sacred record that God did in all ages of His Church, call and set apart certain persons to officiate in spiritual service. It was "The Word of the Lord" that constrained the prophets to accept their office, and serve the people as spiritual advisors. All the prophets from Samuel to Malachi, "spake as they were moved by the Holy Ghost."

The apostles were divinely called to leave their nets, and other vocations, and become fishers of men. Christ personally instructed them and gave them their sacred charge, commissioning them to go into all the world and make disciples, and in addition to making disciples through the preaching of the Gospel, they were to teach them. In other words, they were to lead men to Christ, then build them up in Christ.

The Lord's method of calling men to the ministry in this age may differ somewhat from that which He used in the earlier ages. That is, the mode of the divine call has changed, but the fact of the divine call remains unchanged. The call is no longer audible as in the prophetic age, or in our Lord's time, nevertheless it cannot be questioned that God through the Holy Spirit does "call," "appoint," "set apart," and "send" certain men to preach the Gospel and teach its doctrines.

The preacher of the Gospel is spoken of as an "ambassador," a "herald," a "steward," a "minister." How can he be any of these except he has received a commission, or has been appointed as such? The head of every government appoints those who are to represent it, they are known as "ambassadors," "heralds," or "ministers." They are chosen, appointed, and sent. Their business is not their own. They stand as representatives of the powers by whom they were appointed and

sent. The mission of the Gospel minister is very similar, he has received his commission from Christ the Head of the Church, and in His name and authority, he goes forth as a representative of a country of which Christ is the King. Blessed the minister who has the assurance of being divinely called and appointed to such a high and sacred calling!

Every minister should realize that he has been called of God to preach the Word. Having this assurance he has boldness in declaring the message of truth, and can speak as one having authority.

It is to be feared that many have entered the work of the ministry who have not been called of the Lord. The opportunity of developing oratorical gifts; the advantage of occupying a high social standing; a tempting salary; the possibility of steering clear of hard manual labor, and other selfish motives may be incentives leading men to enter the ministry in this ease-loving, honor-seeking age. Incentives so degrading lower the standard of the ministry and its work.

Those who are called of God, usually have strong convictions that their mission is to preach the Gospel, having a burden for the salvation of souls, and a willingness to be used in any way, and in any capacity to which the Lord through the Church may call them. Simply having a desire

to preach is no evidence that the person is called of God to be a preacher. The motive may be a selfish, and even a sinful one. When the call is really divine, there will not only be conviction, but there will be a real longing for personal holiness, and sweet fellowship with God. The personal qualifications will also be very manifest. The call will come to the Church as well, making it clear that such shall be set apart and ordained to the ministry.

The call is usually two-fold in this, the Holy Spirit age. Paul's call was two-fold; the call came to him direct from heaven, but before he went forth to herald the glad message of salvation to the Gentile world, the Holy Spirit said to the Church, "Separate me Paul and Barnabas for the work whereunto I have called them." Then the Church laid hands on them and sent them forth.

It seems clear from the New Testament Scriptures, that those whom the Lord in this age calls to preach His Gospel, should have the assurance of being called, a divine conviction wrought of God, and a divine commission behind them, being sent of God.

3.—A Knowledge Of The Bible

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2:15.

The Bible is the source of all Christian truth,

the only rule of life for the Christian, the only book that reveals to us the realities of eternity, the book of all books to bring joy and comfort to the souls of men.

The preacher should above all other things become familiar with the Word of God. He should by all means be a diligent student of the Word, not simply a reader of the Word. He may read a portion of it every day, and yet contribute but little to his equipment for service. He must study it carefully, prayerfully, and earnestly, and treasure its rich precepts and underlying principles in his mind and heart. "Let the Word of God dwell in you richly," is an exhortation especially needful in the experience of the Gospel minister. It is impossible for the preacher to give to others anything which he does not possess, hence it is absolutely necessary that memory's casket be filled with its rich treasures, and his heart filled with divine love and a burning zeal to impart its sacred truths to others, then his utterances will be food to the soul, and a means of refreshing to those who thirst for the living Waters. "Out of the abundance of the heart the mouth speaketh" is as true of the preacher as of any one. The preacher's mind and heart must be well stored with the great cardinal doctrines of the Bible, such as the doctrine of the atonement, or redemption through the shedding of Christ's blood; the fundamental

doctrines leading men to appropriate the atonement; the doctrine of absolute obedience and surrender to the will and Word of God, leading to Christian perfection; and the doctrine of the resurrection, both of the just and unjust, followed by the eternal punishment of the unjust, and the eternal glory of the just. The preacher who has made a diligent study of these essential doctrines, believing them with all his heart, and who preaches them in the power of the Spirit cannot fail to make his preaching effective, and his work will count for much among those with whom he labors.

"Preach the Word," is the admonition given to Timothy by the great apostle to the Gentiles. The Word and the Word only is what lost, struggling, tempted, and tried humanity needs to set them upon their feet and keep them in right paths.

It is said that in the manifold medical preparations there is a remedy for every ailment of the body. Whether this is true or not we are not prepared to say, but we know that in the inspired Word there is a remedy for every ailment of the soul if it is applied at the right time, and in the right way. The preacher should not only know where to find the specific remedy, and know its effects upon the human heart and life, but he should also know when and how to apply the proper scriptural remedy.

His pulpit is not a professor's chair, nor his

audience a class of college students, but they are a company of men and women with immortal souls, who come from the various paths and conditions in life, to be fed with spiritual food instead of listening to oratorical flights, and mental excellencies. Wandering ones will need to be warned; bruised hearts will need to be bound up; feeble knees will need strengthening; the insubordinate will need reproof; the sinsick soul will need sin's remedy applied; the seasonable word must be spoken to the weak, the weary, the discouraged and the sorely tried. To meet all these and other soul needs the preacher must be Word-filled as well as Spirit-filled.

It seems that many people are like eight-day clocks, they are very near run down by the end of the week. The preacher must have the key of the Word at hand to wind them up again on the Lord's day. The Word must be studied if the preacher would rightly divide it. He should be able to so expound it that it will be effective, in awakening sinners, in converting souls, in edifying believers, and in promoting holiness, if his work is to be approved of God, and prove a blessing to humanity.

4.—Intellectual Preparation

"Till I come give attendance to reading."—I Tim. 4:13.

Although Timothy had extraordinary gifts

and talents, Paul exhorts him to use ordinary means to better qualify himself for the work in which he was engaged.

The work of the ministry is the highest and best work that any one can be engaged in, hence the one who is called to so important a work will need the best preparation for his work. There is no position in life which calls for higher or more consecrated talent than does the ministry, and there is no other position where there is greater room for the development and use of the highest intellectual endowment, if such endowment is in harmony with God's Word. Some are inclined to discount intellectual training, arguing that it tends to puff up, rather than lead to humility. This is too true in the lives of those who are carnally minded, but not in the lives of those who are truly consecrated. It was not true in the lives and experience of Moses, Daniel, and Paul, they were truly humble, even though they had received more than an ordinary intellectual training. Of Moses it is said, he "was learned in all the wisdom of the Egyptians." God gave Daniel "knowledge and skill in all learning and wisdom." And Paul was educated at the "feet of Gamaliel."

Perhaps there never was a time in the history of the Church when the preacher needed as much intellectual ability as in this present age. People as a rule are much farther advanced along educa-

tional lines. The average scholar at the age of fourteen has more book knowledge now, than many teachers had a century ago. To be a leader of men, the preacher must have intellectual force as well as spiritual force. But it is understood that intellectual training is not to usurp the more important preparation of the heart. An academic training is not absolutely necessary to usefulness in the Gospel ministry, nevertheless the minister should have sufficient mental training to enable him to use good language in expressing himself, and to reason intelligently of "righteousness, temperance, and judgment to come," as did Paul before Felix. The necessary education may be acquired outside of the walls of a higher institution of learning. A man may be well educated and yet to a greater or less degree void of scholarly attainments. The apostles of Christ were not scholarly, but they were well educated. Their intimate association with the Great Teacher for over three years, was an educational opportunity which no one has in these days. They never had the privilege of attending a college, university, or theological seminary, yet the school which they attended, gave them the best training, and most efficient preparation for their ministry. In addition to this, they had a special induement of the Holy Spirit through whose power they were fully

equipped to make the best possible use of their training.

It is too true that there is a kind of intellectual training that practically disqualifies some preachers for usefulness. They are very much inclined to parade their learning instead of drawing the hearers' attention to the truths contained in the message. They spoil the simplicity of the Gospel by preaching it in phraseology which cannot be understood by the unlearned, or by word painting which attracts the mind of the hearer to the beautifully colored words, rather than to the sweet perfume of the Gospel message.

There is no question but that education, even an academic education if properly applied will enable the minister to simplify his message and bring it within the comprehension of the common people. This is always true when one's acquirements are consecrated to the glory of God, and the blessing of humanity.

While we believe that special intellectual preparation if properly used, is helpful in making the minister's work more effective, nevertheless it is possible to possess the most important qualifications for effective ministerial work without any training whatever in a higher institution of learning. Indeed there are certain lines of ministerial labor which may be best performed by men who are simply self-educated; men who are well

versed in the Scriptures, Spirit filled, using tact, and good judgment in dealing with their people.

The best that the mind, heart, and soul can acquire, receive, and possess, in the way of education, preparation, graces, and talents are none too good for the Gospel ministry.

5. Apt To Teach

"The servant of the Lord must ..... be gentle unto all men, apt to teach, patient."—II Tim. 2:24.

Paul would have Timothy understand that gentleness should pave the way for aptness of teaching, and patience should bring up the rear. Or in other words, it is necessary that the preacher be gentle in demeanor if he would draw the people to him for instruction, then he must exercise patience in imparting instruction, and wait patiently for the fruits thereof.

The minister is not only called to preach the Gospel but to teach its doctrines intelligently, earnestly and forcibly. A man may in a sense be a good preacher, but lack sadly as a teacher. It is one thing to preach, to proclaim, to declare, to herald, and quite another to teach, to expound, to define, to make clear to the mind. Aptness to teach is very essential to a successful ministry. Our Lord was eminently successful in his ministerial work, because he taught as never man taught.

Three things are very essential in teaching the

Word effectively: First, a knowledge of what to teach. Second, an unction of the Spirit to make the teaching effective. Third, an active mind to comprehend and retain, coupled with the gift of speech to convey to others that which has been treasured in the mind.

It is not necessary that the minister be a fluent speaker in order to be an excellent teacher; fluency is essential in evangelistic preaching, but not so much in imparting instruction. It is very important that the minister be able to teach the fundamentals of the Chrisian religion in a simple plain way making clear to the mind of the inquirer the nature, guilt and consequences of sin, and what is meant by the doctrine of justification through faith in Christ, and how the righteousness of Jesus Christ is imputed to the penitent and believing soul. He should be able to teach the awakened soul how God graciously regenerates the heart of man when he meets the conditions laid down in His Word. The great principles of the Christian religion also need to be clearly taught to those who are desirous to know His divine will. The regular weekly sermon should be largely instructive, because most conscientious believers are desirous to know more about God, His providential dealings with mankind, His provisions for man's well-being here and hereafter, His nature, the administration of His government,

and how one may live in constant fellowship with Him. Sincere believers are desirous to know more and more of the matchless love and grace of the Lord Jesus Christ, and how they may withstand temptation and the powers of darkness.

Many, many people are eager to be taught aright, that they may have the positive knowledge of what is required of them to live acceptably before Him all their days. This being true, it is highly essential that the Gospel minister hold "fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort, and to convince the gainsayers," and more firmly establish the believers in the truth.

6.—A Well Chosen Library

"The cloak ..... bring with thee, and the books, but especially the parchments."—II Tim. 4:13.

Paul had left three things at Troas, these he instructs Timothy to bring with him when he comes to Rome. 1—The cloak which he needed for protection in the damp prison cell. 2—The books, his library. How many volumes, and how great an assortment we are not told, nevertheless he wanted them, possibly because he had plenty of time to read while in prison, and was desirous to get all the helpful knowledge available. 3—The parchments, probably the manuscript copy of some of the Epistles he had written. He may have

wished to make duplicate copies of them because he had time to do so.

One of the most essential parts of a preacher's equipment is a well chosen library. It has been truly said that "next to acquiring good friends, the best acquisition is that of good books." Like true friends, one can go to them again and again for instruction, encouragement, and inspiration. Books, like friends, should be well chosen, for one's habits and character will be as much influenced by the former as by the latter.

A carpenter cannot do his work without tools, neither can a preacher do his work efficiently without books. They are, to a large degree, the tools he needs to build his own character as well as the characters of others.

The preacher's library need not be extensive. A large collection of books may be more of a hindrance than a help. The wise man has said, "Of making many books there is no end, and much study is a weariness of the flesh." If the preacher is a great reader, and his library is large and not well chosen, he may read to his hurt, in the same sense that too much food may be disastrous to good health. Good common sense would suggest that the body should be nourished with healthy food. It certainly will not be denied that it is equally essential, and even more so, that great care should be exercised in selecting food

for the mind. A preacher certainly cannot afford to dissipate his mind by his reading, any more than his body by his eating and drinking.

The preacher's library should be well selected, containing just enough, and the kind of books he needs to equip him for his work. He should be familiar with every volume, and have them so arranged and classified that he can find the book he may need at any time without a moment's notice. As to the nature of the books which should find a place in his library, we would suggest that the Bible, the Book of all books, should have the first place in his study. To be versed in the general contents of good books is well. To be versed in the knowledge of the Bible is indispensable. To delve in the various treasures of truth is desirable. To seek and find the rich treasures contained in the Scriptures is vital. He should make the Bible his special study, to be "mighty in the Scriptures" is of vital importance. The Bible must be the preacher's manual of daily devotions, the treasury from which he draws subject-matter for his discourses, his authoritative book of instructions, and the great store-house from which he draws spiritual truths. Such books as throw light on the deep teachings of the Bible should also find a place in his library, such as good commentaries, Bible dictionaries, Books on Bible doctrines, etc.

Each preacher should not fail to have in his

library the books written and published by men of his own denomination, including the historical and doctrinal books of his Church. We consider it very important that the minister keep in touch with the doctrines, the principles, and people, with whom he is religiously associated; if he fails to do this he may by reading all kinds of religious books and periodicals drift from his religious moorings and eventually find himself altogether out of sympathy with his Church, and still worse, out of fellowship with God.

The most useful preacher is the one who selects his books with great care, and with a special view of serving the best interests of his Church, and God's cause.

7.—Courageous And Strong In Faith

"Be strong and of good courage."—Josh. 1:6.

Joshua was about to lead the Children of Israel into the Promised Land. The heathen nations were to be driven out of the Land. Giants were to be conquered. Great battles were to be fought. Great victories were to be won. Great courage is needed, and a great God gives it to His servant.

The Gospel minister is no less a leader of God's people. His work is similar to that of Joshua's. There are enemies to be driven out, and giants to be dethroned. There are battles to be

waged against sin of every kind. There are victories to be won over the world, the flesh, and the devil, and unless the minister is very courageous, and strong in the faith he is not fully equipped to lead his people on to a glorious victory, in possessing all the land which hath been promised to the Christian. To lack the courage and faith to preach, teach, and live his convictions has meant defeat in the work of many a Church leader.

True Christian courage has its origin in a consciousness of virtue and renders a man strong in defense of the right, and makes him calm in the face of opposition, and reproach, brought to bear upon him by the world. True courage is cool and calm in facing danger, it never blindly overlooks it, but courageously sets to work to conquer it.

Great faith is essential to good courage. All Bible characters who were men of great faith, were also men of great courage; the two are inseparably joined together. "This is the victory that overcometh the world, even your faith." Faith and courage not only lead to the fray, but give assurance of victory.

As a rule the preacher will in his ministerial labors meet with many perplexing problems. Sometimes he must row against "contrary winds." Hindrances of various kinds will turn up to block the wheels of progress. Almost continuous minor

annoyances will more or less impede the success of his work, in dealing with his people. To meet and master all these perplexities, he needs to be watchful, unwavering in the faith, and very courageous. To be weak in the faith, of little courage, and fearful of results, is to be poorly equipped for service, and as a result the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and Jebusites of sin and all worldliness are permitted to live in the land, which should be possessed by the children of faithful Abraham.

8.—Zealous Of Good Works

"For we are His workmanship created in Christ Jesus unto good works."—Eph. 2:10.

The Christian's creation, and relationship with his Lord, will naturally produce good deeds, or fruits of righteousness.

The one who is called to preach righteousness, would fall far short of his calling if he were void of **good works.** His preaching must be sealed by his zeal in doing only that which is good. His equipment would indeed be very incomplete without a life abounding in good deeds. He should "be fruitful in every good work:" in preaching the Word, in making clear its doctrines, in visiting the sick, in encouraging the troubled and tried, in comforting the bereaved and feebleminded, in reproving the erring ones and correcting the way-

ward, in warning the sinner and pointing him to a merciful Savior. He should also encourage the worthy activities of the Church.

Paul exhorts Titus to be in all things "a pattern of good works." One whose works are worthy of imitation in every particular, thus leading others to do that which is good and uplifting to the cause of Christ.

Not only will believers be greatly strengthened, and inspired to be "zealously affected" in the things that are good, when you as a minister are "zealous of good works," but even the evildoers, "may by your good works, which they shall behold, glorify God in the day of visitation."

Our blessed Master came into this world "not to be ministered unto but to minister." Hence it is the highest duty of all those who follow in His steps, to cheerfully and zealously minister to the needs of others, in lighting their pathway; directing their life work; drying their tears; soothing their aching hearts; lifting their burdens; allaying their fears; bringing sunshine into the hearts and homes of the troubled ones. The zeal manifested on the part of a preacher in doing good, goes a great way in making his messages effective for good. As a "workman" called of God, he must be about his Father's business, and do what his hands find to do, both for the good of his people and the glory of God.

9.—Having On The Whole Armor Of God

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. 6:11.

Paul as a valiant soldier of the cross, knew the nature of the Christian's conflict in this world, hence the repeated admonition to put on the complete armor, in order to be fully equipped to fight life's battles.

Every Christian is a soldier in the sense that he is called upon to wrestle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The nature of the Christian's enemies is such that he needs the complete equipment of the supplies of grace in order to be victorious in fighting against sin, and its various strong-holds. His "loins" must be girt about with truth. Truth must be "in the inward parts." It must pervade the mind, heart, and soul. He must have "on the breastplate of righteousness," be covered "with the robe of righteousness," his "feet shod with the preparation of the Gospel of peace," walking in the paths of peace and salvation, "taking the shield of faith wherewith (he) shall be able to quench all the fiery darts of the wicked," without this shield defeat would be certain; taking the "helmet of salvation"—having an experimental knowledge of Christ's saving power; without this helmet to protect the head, it would be exposed to doubts,

scepticism, and worldly-mindedness; taking the "Sword of the Spirit, which is the Word of God," the only part of the Christian's armor that is used both in aggressive and defensive warfare. The weapons above referred to are "mighty through God to the pulling down of strongholds." It is an acknowledged fact that no Christian can live a victorious life without constantly wearing the armor referred to. And the Gospel minister who is called to be a captain of the Lord's forces cannot lead his people to victory without being a brave soldier, well equipped by having on the full armor.

The Church of Jesus Christ is founded in a world of sin, surrounded by the powers of darkness, exposed to the devices of Satan, the allurements of the world, and sinful inclinations of the flesh. Therefore my brother minister, how necessary to be fully equipped for the conflict, having on the "whole armour," keeping it bright, and wearing it constantly! You are called to be a soldier; to wage warfare against every form of iniquity. You are a soldier in an enemy's country. You are called to fight against a malicious foe, one who knows neither truce nor parley, and gives no quarter only to the degree that he is compelled to retreat. The conflict will continue until we enter the heavenly Canaan. Then the sword will be sheathed but not before. Inch by inch and

foot by foot must all the Land of Promise be won. Not a step can be taken without conflict, but when we once enter the pearly gates into the city beyond, then the helmet will be laid aside and the crown put on the head. The sword will be exchanged for the palm branch. The warrior's armor for the livery of the glorified saints. Instead of learning the tactics of Christian warfare, we shall learn the music of heaven and sing the songs of the redeemed.

CHAPTER VI

THE YOUNG PREACHER'S PROBLEMS

"Let no man despise thy youth."—I Tim. 4:12.

That the young men were in the great battle for the Lord is evident from Paul's language to Timothy, "Let no man despise thy youth." God earnestly invites every one to serve Him from youth up. When this call is heeded and a life consistent with the Gospel is lived, He frequently calls men very early in manhood to this important work of preaching the Gospel in His great harvest field.

Just as strong young men are needed in the manufacturing interests, in the educational field, in agricultural pursuits, or in any other vocation, so young men, strong physically, intellectually and especially spiritually, are needed to preach the Gospel of peace.

Every minister, who has been in active service for some time, knows that there are some problems to meet and battles to fight. There are periods that look dark and gloomy; days so dark as though no sun had risen; hours that seem like the nimbus clouds of a thunder storm; minutes

upon which seem to hang the fate of eternity. What shall I do? How may I overcome? How may I win? What is gained by fighting the battles? Who will help me? What shall come next? Will one victory help me to better win the next? After having fought hard for a while will I finally not be able to conquer? These and many other questions come into the young preacher's mind as problem after problem presents itself to him.

The student in school soon realizes that without any attempt made for the solution of mathematical problems, he will not develop his reasoning faculties. The more difficult the problem solved, the more mental development obtained.

So likewise every courageous soldier for the Lord feels that by solving these problems one after another he is growing stronger and becoming a more efficient instrument in the hands of Him who has promised never to leave us nor to forsake us.

Following are a few of the many problems which vitally affect the young minister's work.

How to Appear in the Pulpit

We shall consider the negative side of this question first. While many object to the "don'ts" of any problem, yet it must not be forgotten that the Lord Himself said, "Thou shalt not," in His

great declaration to the people of the early day. The man of God should appear

Not as a Theatrical Performer.—The world is running at a lively pace to catch all the amusements they possibly can. When Satan can get some minister to turn the sacred stand into the platform or stage of a theater, and can get the minister himself to appear as an actor instead of as the man of God, burdened for the welfare of never dying souls, one victory is won by the destroyer of souls.

Not as an Imitator.—By seeing some one who holds the attention of his audience by means commendable or not commendable, young ministers often study the gestures, literary phrases, methods of presentation, sermonizing, and other phases of his work. Their sole object is to imitate, and thus they take away their own individuality, and often become such unskillful imitators that the audience turns away in disgust.

Not with a Proud Look or Attitude.—Entering the pulpit as though he were "monarch of all he surveys" depresses the effect of a good sermon on anyone who is seeking food for the soul. God says that He hates a "proud look."

Not as a Fettered Man.—While every young minister should receive and foster all the advice and good rules he can possibly receive, yet there is a possibility of entering the pulpit as a man,

chained with a number of stiff rules, which occupy his own mind and soon are a medium through which his hearers can not easily see his sermon.

Not with a False Modesty.—To see one "put on" a sanctified look, to walk with a so-called religious step, to sit as though he feared a particle of dust might defile his sacred personage, are only too noticeable and become a barrier to his work.

To be helpful to one another, we will consider some suggestions, which all may safely follow. The minister, in entering the pulpit, should appear

1. **Neat and Tidy.**—"Cleanliness is next to godliness" is not a scripture verse, though often quoted as such. The weight of the maxim is well worth noticing and observing. Paul says, "Let us cleanse ourselves from all filthiness of the flesh." Think of explaining this part of the scripture, when the very breath used is foul with the odor of tobacco. Neatness and tidiness are a part of "modest apparel" and should be observed as such.

2. **With Eyes upon the Congregation.**—We read that holy men of old fixed their eyes upon certain individuals with the desired effect. To look at the ceiling, at the floor, through a window, at the Bible, at some other fixed place, always fails to harmonize with the "driving home" of some important truth.

3. **With Becoming Gestures.**—Striking the Bible or the stand with the fist does not add to the force of the argument or reason. Running to and fro does not hasten anyone's decision for Christ. Pointing to the floor or earth, while discussing the future abode of the righteous, does not brighten their hope. Using the fingers for a comb to continually rearrange a long lock of hair, coughing to fill the gap of an absent thought, drinking water to get another random thought, kicking as though playing football, beating the air hysterically, and many other unbecoming gestures soon mark a great weakness in the proper presentation of the eternal truth. Great care should be exercised so that there are not too many gestures and that they are in harmony with and assist the sentiment to be expressed.

4. **Like a Man at an Important Post of Duty.**—Watch but a few minutes, the watchman at a dangerous street crossing. Notice the captain of a vessel laden with precious souls.

A dying engineer of a wrecked train said, "Are my passangers all safe?" Let every watchman on the walls of Zion remember that the future destiny of some soul may depend on his work in the pulpit on but one special occasion.

5. **Be Natural.**—All that might be said on the entering into the pulpit can be included in the two words, be natural. God has given you a

personality and an individuality, and by His grace use it as it has been given to you.

How to Preach Eloquent Sermons

1. **Preach the Sermon Intended for and Suitable to the Occasion.**—An otherwise eloquent and profitable sermon is easily spoiled by having an introduction of ten or fifteen minutes of systematically arranged apologies or excuses. These sometimes show more preparation on the part of the speaker than does the sermon which follows. At Christmas time we should all turn our minds to the birth of Christ; at Easter, to the resurrection. On such occasions, let the sermons be especially suited to the occasion. Many similar examples will suggest themselves to one who seeks to glorify God in preaching the messages of salvation.

2. **Stick to the Text.**—A certain minister always divided his discourse into three parts. First, He took a text. Second, He departed from it. Third, He never returned to it. It is by continually running over it that the small stream wears away the rock. Stroke by stroke the sculptor changes the rough rock into that which almost appears a living being. Every important phase of the subject or text under consideration brought to bear upon the minds of the hearers heightens their understanding of it.

3. **Possess a Comprehensive Bible Knowledge.**—The scriptures tell us that Apollos was an "eloquent man and mighty in the scriptures." Also that "he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ."

In other strong men of the Bible can be seen the value of a thorough knowledge of the Bible as a factor in convincing men that Jesus is the Christ, and that Him only should we serve. Nothing can take the place of a "Thus saith the Lord" or "It is written." How shall a minister refer to the Word, when he is not thoroughly acquainted with it? Very frequently the great men of the world's history are held up as great examples to be followed rather than the great men of the Bible. One reason for this is that the history of the world has been studied more thoroughly than the inspired Word.

4. **Present in the same Subject that which Appeals to Different Classes of People.**—The Indian looks at a rock and sees in it the arrow head that can be made. The geologist sees in the same rock pages of history. The miner sees the mine from which it came.

In the same scripture may be found food for the artist, the naturalist, the poet, the agriculturist, the machinist, the linguist, the scientist, the philosopher, etc. There may be found also com-

fort for the comfortless, encouragement for the discouraged, a warning for the unruly, strength for the helpless, an invitation for the sinner, and increased knowledge and power for all who will do His will.

5. **Use Illustrations.** — Illustrations are the oases of the desert. This method of instructing was much used by the Lord himself. Two things should be carefully watched, however, in using illustrations. The one is that the illustration throws light on some important truth, so that the truth is remembered rather than the illustration. The other is that the illustration is suited to the point to be taught.

6. **Use Simple Language.**—This is often overlooked as a prominent part in delivering sermons. Notice the strength of short words when God said, "Let there be light, and there was light." Also when Jesus said, "As long as I am in the world, I am the light of the world."

It does not take much mental development to use a long and difficult word, caught from the lips of someone else, but it does require much thought to speak in language so simple and so plain that even the children may understand.

Pure air is a medium so rare that the distant object can be seen without any attention paid to the air between the observer and the object. So true eloquence should consist of language so plain

and the manner of delivering it so natural that the mind's eye of the listener looks directly into the great principles of God's plan in bringing a lost world to a saving knowledge of the truth.

7. **"In Demonstration of the Spirit and of Power."**—Paul says that he came not with "excellency of speech or of wisdom" nor with "enticing words." His theme was a crucified Christ and his power lay in the Spirit. Should every available means for eloquence be used, unless the Spirit directs the work, all is in vain.

How to Win the Confidence of the People

A sermon preached to a people whose confidence the minister does not have, has no effect on them, and in its reaction has a discouraging effect on the minister.

To try to win the confidence of the people in order to be popular has in the end a similar effect. The object then should be to gain it that preacher and people may be be mutually helpful in the great work of building up souls in Christ.

1. **Live Worthy the Name of a "Good Man."**—"A good name is rather to be chosen than great riches." We have the record of Joseph, Barnabas, and others that they were good men.

An infidel lived near a minister's home—a minister, whose sermons were not considered eloquent by the general public, but whose life was

consistent with his profession. Upon the death of the minister, the infidel said, "If every church member would live as he lived, then I would be willing to give religion some thought. He certainly was a good man."

2. **Follow the Savior daily.**—It is to be admitted that the minister, who is a good man, has all the characteristics necessary to win the confidence of the people whom he serves. We are thus only specializing a few of these characteristics.

To be very religious on Sunday, or while in the house of God, and inconsistent at other times is one sure way of losing the good will of the people. Be the same everywhere at all times.

3. **Be not Two-faced.**—How quickly people detect it when some one has as many faces as the various shades of classes of people that he meets. To be settled on opinions, based on the pure Word of God, has much weight with any man of principle.

It is a noble thing to stand on the same basis regardless of friend or foe, saint or sinner, young or old, the cultured or the uncultured, the dependent or the independent, the proud or the humble, the obedient or the disobedient, the rich or the poor, the high or the low, the believer or the infidel.

4. **Be One in Your Congregation.**—Be one

and only one in the congregation in which you serve as pastor. While it is true that the minister should be a leader and should be able to say as Paul does, "Be ye followers of me, as I am of Christ," yet he can never hold the confidence of his people by trying to lord it over them.

He must be willing to receive as well as to give, to be admonished just as well as admonishing, to always counsel with his brethren, and always to seek the welfare of others rather than himself.

5. **Always Speak the Truth.**—How closely the life of every one professing Christianity, is watched and especially the life of the minister. But one falsehood found out and his word is continually doubted. "Wherefore putting away lying, speak every man truth with his neighbor."

6. **Aim to do one Thing Well.**—The man, who undertakes so many different things and never stays long at one thing, generally becomes a subject of criticism. The same thing is true of the ministry. To continually change places, never staying long at one place indicates an unsettled state of mind. It may also be observed that some undertake the various lines of work in the ministry, such as evangelist, pastor, teacher, mission worker, etc., without continuing at any one phase of work. Such a state is unfortunate for the minister, and he thus loses the confidence of not only one congregation, but of all who come in

contact with one of his spurts. Be slow in choosing your work, then stay by it, aiming to do it well.

How to Make One's Ministry Successful

It is the desire of our Father that man make a success of even his temporal affairs. "Be not slothful in business." How much more should man aim to make his work in the ministry successful.

1. **Make it Your life Work.**—Any one permitting the "hands of the presbytery" to be laid on him should make the solemn vow to be faithful in this calling until death.

A man, who once preached the blessed words of truth, turned to become a life insurance agent. When asked about the change, he remarked, "There is more money in the insurance business than in preaching." This is but one example of hundreds who once preached and are now wholly engaged in some other work.

Paul worked with his hands, but he did it as a secondary matter. His work for the Lord as a "chosen vessel" was his great work which evidently he followed until death.

2. **Do the Work Willingly.**—"Not by constraint, but willingly," is God's teaching through the inspired penman. No doubt, it has been the experience of all that any work that is done

willingly is more easily done. The results also are greater. That childlike willingness to help should constitute one of the strong qualifications for every true minister of the Gospel.

3. **Give no Uncertain Sound.**—An uncertain sound of the trumpet would greatly hinder the warriors on the battlefield. A minister once preached on an important Bible doctrine, stating strongly how necessary it is to keep that part of God's Word. Just before closing his discourse he remarked, "If you do not believe this way, and are sincere in the way you do believe, it will be all right with God." Which of these two will appeal to the flesh of man? Thousands of souls will be lost, because ministers knowingly left an uncertain sound. "Preach the word" whether people "have itching ears" or not.

4. **Enter Every Open Door Possible.**—Many are the opportunities that will present themselves to the one who is willing to work. The spirit will soon bring to your ear the cry, "Come over into Macedonia and help us."

As one first enters the ministry his sphere of work or usefulness may be enclosed in a very small circle. This circle comes in contact with but a small part of God's great field of work. By experience and a continued effort, this circle gradually becomes larger, and as it becomes larger

it comes in contact with a greater portion of the harvest field of ripened grain.

5. **Be Willing to do Little Things.**—Our aims and ideals should always be high, but he who would be successful in this work, must be willing to be a "doorkeeper in the house of God," provided that is what God wants him to do.

A certain young minister concluded to quit preaching, because he could not preach as successfully as a few of the oldest veterans in the service. What a change, if the little acorn should become a mighty oak in a day. What an athlete, if an infant could win the race, and become champion of the world.

How many Pauls did God call to be "chosen vessels?"

6. **Be a Zealous Watchman.** It is the important duty of every watchman to watch for the souls of men. Satan is ever busy, seeking to destroy some unwary soul. The shepherd of the flock has many opportunities to help some unstable soul. They, who have been the most successful in the work have always been zealously engaged for the Master. Sometimes there is a zeal manifested "not according to knowledge," and thus much harm is done. Such seek to establish their own way and want everyone else to submit to their methods and ways. Great care should be exercised that we follow well-defined,

well-established, and practical methods of work.

7. **Avoid "Ruts" and "Fads."**—These are the two extremes of a golden mean. To aim to do everything just as it was centuries ago means failure. At many places the language has changed. Should we then preach in an unknown tongue? Our forefathers preached in the established language of the time in which they lived. This is but one of many instances that might be given, in which the records of time have made a great change. This, however, is not to give license to anyone to try to get a "new conversion," an up to the latest "modest apparel," a hell with an "unquenchable fire" that has no fire, etc.

Then again in these latter times, methods or work are instituted, themes discoursed upon, tactics used, which become the fad for a day or two, then die like a mushroom. The young minister who follows these is to be pitied. People want a house built on a rock and not on the sand.

How to Meet Unfavorable Criticism

Criticisms will come. After having done all he could, and then to be severely criticised, is discouraging to anyone. The criticism on the day of Pentecost was met by a good strong argument from the lips of Peter. After presenting his answer, he went right on with his work as though no one had found fault with them. When Christ

was criticised about casting out devils, he asked the criticisers a question, which evidently they did not answer.

Another method is to go on with the criticism unnoticed. Sometimes when the one who criticises can not even cause a halt long enough for the one criticised to answer, the criticiser is beat in his own game.

Let it be remembered too that there is a criticism that is favorable and that to it we should give earnest heed, so that we may profit thereby.

The Use of Tact in Meeting Flattery

The question may arise how this flattering is done. At least two ways are sure to come before every young minister. The one is in titles, the other is in verbal expressions. How ready men are to accept such titles as,—Rev., D. D., LL. D., Rabbi, Father, Rt. Rev., etc., etc. Frequently several titles are given to one man, and cheerfully accepted by him. Job says, "Neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away." Christ says, "But be not ye called Rabbi: for one is your Master, even Christ: and all ye are brethren." "And call no man your father upon the earth."

By the second way mentioned, people pat the minister on the shoulder and use one of the fol-

lowing expressions or something similar to it. "That was the best sermon I ever heard." "Why it seems that you know the whole Bible by memory." "Thank you very much for the sermon." "You are the finest speaker I ever heard." "I am very glad that I was here. You gave me just what I needed." "You are a fine man." A certain lady once said to a minister, "I am very glad that I was here. You are the best speaker I ever heard." To another she said, "That minister has a devil. I won't go to hear him after this." This illustrates what flattery is.

It is sometimes to be wondered what the object or aim is of such people. Do they speak so unconcernedly that they scarcely know what they said? Is it their favorite way of lying? Is it to spread a net for his feet? Whatever may be the motive, the young minister should wisely meet such flatteries.

Several Suggestions

1. **Do not try to Deceive.**—Some ministers, who are bitterly opposed to flattery, pretend that they appreciate such flattering expressions. Nothing should be said or done that would in the least indicate appreciation.

2. **Give a Wise Reply.**—If possible, a scripture verse should be given. Here are a few examples. "I am glad I was here." Answer, Paul says, "for-

saking the assembling of ourselves together." "You gave me just what I needed." Answer, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Thank you very much for the sermon." Answer, "Giving thanks always for all things unto God and the Father." Other suitable answers may be given. "I could listen to you all night." Answer, "Could you remember that long a sermon?" "Do you obey what you have heard in half an hour?" "That was the best sermon I ever heard." Answer, "How would it compare, however, with Christ's Sermon on the Mount?" There may be a few extreme cases in which you would be warranted to say, "Do you really mean that?"

3. **Teach the Subject of Flattery.**—Some Bible teaching will soon cause people to see that it is wrong to flatter. An apt illustration in the first sermon in a church just visited generally causes people to be more cautious.

Relation of Junior to Senior Minister

Happy is the state when an aged minister, whose silvery locks indicate many wintry snows gone through, and a young minister just entering the great battlefield, can go hand in hand, winning souls for Jesus. This is possible, but only when they bear the proper relation to each other.

Some Bible references and some experiences in the work lead us to mention the following relation of the junior to the senior minister.

1. **As a Son to a Father.** Paul speaks of Timothy as his son in the faith, and of Titus as his own son after the common faith.

How beautiful to think of a junior minister bearing the same relation to the senior minister as an obedient son to his father.

2. **Seek his Advice and Counsel.** Having fought many battles, thus gaining much by experience, the senior minister should be well prepared to give wise counsel, and the junior minister, who fails to seek this advice, often loses that which would have brought him much help.

Rehoboam forsook the counsel of the old men, and the result was an unwise decision on his part, and a rebellion by the people followed.

2. **Submit to Him.**—"Likewise, ye younger submit yourselves unto the elder." The apostle Peter leaves no uncertain sound in these words plainly understood by any one. Where this advice is not followed there is a divided ministry, and ere long a divided congregation, divided in sentiment, in methods of work, and sometimes a separation of the church.

4. **Respect Him as an Aged One.**—Instances have come under our observation where young ministers treated the older ones in a disrespectful

manner. This makes the work unpleasant, and the life miserable for both. The mind of one, who is continually trying to harm some one else, is in a turmoil itself. Make others unhappy, and he himself is unhappy, also.

To call an old minister an old "fogy" or any other disrespectful name disqualifies any young minister for faithful service.

5. **Intreat Him but do not Rebuke.**—Man is a fallible creature. Aged or senior ministers sometimes err, though their aims and desires may be for nothing but the right. In case of error, the junior minister should intreat him as a father. Stand firmly for the right regardless of age or years of service.

6. **Do not try to Hinder his Work.**—When a minister preaches the pure word without fear or favor, he occasionally meets opposition. The young minister has not so much of this to meet at first. Let him be extremely careful not to undermine the senior minister's work. To try to build up by tearing some one else down has very harmful results.

Occasionally refer to some noble work done in the past, sanction his present good actions, and thus the congregation will feel no inclination to discard the work of one who has watched through many trials that Satan might not destroy the souls of men.

How to Steer Clear of Worldliness

To be a friend of the world means enmity with God, and when anyone has incurred an enmity with God, he can surely not gather for the Lord. When the inspired Word tells us that some have loved this present world and have thus forsaken God and His work, it should cause every young minister to carefully examine himself to see whether he has indeed steered clear of worldliness in every form. Steer clear by observing the following:

1. **Renewing of the Mind.**—"Be not conformed to this world: but be ye transformed by the renewing of your mind that you may prove what is that good and acceptable and perfect will of God." When this renewing has not taken place, no one will be free from worldliness, no matter what may be his pretensions.

To successfully teach others not to be a friend of the world, the minister himself must not have the least sign of worldliness in thought, word, or deed.

2. **Do not Follow the Ways of the Worldly-minded.**—Everywhere are to be found those whose words, whose apparel, whose homes, whose general appearance, indicate worldly-mindedness. To follow or imitate such means a loss of power.

To see a minister a combination of modesty

and dudeism, is a spectacle not much unlike the animal that Balaam rode.

3. **Live the Simple Life.**—The nation's great men are discussing high cost of living and suggesting remedies for a great change. Anti-saloon leagues are putting forth a strong effort to wipe liquor out of the land. Reform organizations are deploring the low standard of morality as shown in modern dress. Such questions as these should be solved by the Church and every minister should be a leader. Were the ministry awake to their duty, and the congregations of God's people consistent, no other reform organization would ever have originated. It is the duty and the happy privilege of every minister to advocate and to be an example of the simple life.

How to Solve the Financial Problem

The great evil of the day regarding the minister's finances is to put this high calling on the same basis as other vocations. At the present salaries paid, at the desk, in the shop, at the throttle, on the farm, in the mine and almost everywhere, the calling of God has gone almost as a beggar. Men say, "Where can I get the most money for the least effort?" Young men look at the ministry as an easy place to make money. If they do not become able ministers, they either go begging in small congregations or turn their hands

to some other work. If they become able workmen, then large congregations bid and the highest bidder secures his services.

With this unfortunate condition before us let us face the work in the light of God's Word.

1. **Be Sure that You are Free from Greed.**—Paul says to Timothy, "Not greedy of filthy lucre." Peter writes "Feed the flock—not for filthy lucre, but of a ready mind." From these and other scriptures, it is evident that the work of the ministry is not for the money that can be made therefrom. When ministers are after the money, they frequently use very unscriptural methods of obtaining it. Where is Paul's catalogue of festivals, box-suppers, oyster suppers, lawn-fetes, chicken and waffle suppers, cake walks, etc., etc., to get money for himself or his congregation?

2. **Be Chargeable to No One.**—"For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God." The minister who is not a burden to his people, can do much more for the lost than one who is continually begging money. Happy is the man, who must not preach to please in order to have a livelihood. To be a "dumb dog" that "can not bark" or a "greedy dog" that "can never have enough," as Isaiah terms it, is a sad state for any minister to be in.

3. **Work with the Hands.**—If the "chosen vessel" could work with his hands that he might not be a burden to any one, why should not every minister of today follow his example? To be a tentmaker as he was or to be engaged in some other honorable physical work has a number of advantages. It is healthy to earn bread in the "sweat of the face." To thus be an ensample to others has its value. Earning a living removes the censure of being a lazy man. Self support lifts a burden from the poor in the church.

If the minister has a family, it is a blessing for them to learn not to be dependent on others.

4. **Suffer Rather than Hinder the Gospel.**—To sow the spiritual things and to reap of the carnal things is a power referred to in the letter to the Corinthians. Yet the author writes, "Nevertheless we have not used this power; but suffer all things lest we should hinder the gospel of Christ." It certainly is better not to use this power, and especially not to abuse it, than to continually hinder the gospel thereby.

That congregations have allowed faithful ministers to suffer, even for bread is a fact beyond doubt. Shame to the congregation which does this. Honor and glory to him who under such trials breaks the bread of life to a starving world.

5. **When Advisable, Accept Support.**—"Even so hath the Lord ordained that they which preach

the gospel should live of the gospel." Why did not Paul and Barnabas forbear working? There are men who ought not accept support and there are times when it is better not to accept support. A small congregation of which we know pays nine dollars a sermon to their salaried pastor. Would they appreciate it to hear a sermon without a money value attached to it?

When the minister needs the money or some other valuable thing offered, let him be ready to receive it, unless he sees that it would hinder his work in the Gospel. There is no reason why a faithful servant of the Lord should be muzzled with a debt on only a small comfortable home. How can a minister "study to shew himself approved unto God," when he must work hard six days out of the week?

6. **Teach Support.**—One reason that this subject is not taught as it should is because ministers fear the cry, "After money." Teach the Word on this subject as you would any other, and let the results with God.

7. **Trust in God's Precious Promises.**—Last, but not least, are the beautiful promises of God. When the Lord has cattle on a thousand hills, he will furnish meat for his faithful servants. "Give us this day our daily bread" will be answered by Him who promised never to leave us nor to forsake us. The seventy were sent out without bread and

without purse, and Christ asked them on their return whether they suffered for anything. They answered that they lacked nothing. Christ says, "Lo I am with you alway, even unto the end of the world."

CHAPTER VII

PROBLEMS FOR ALL PREACHERS

In the previous chapter, we considered problems that young preachers have to meet, especially when they first enter the ministry. In this chapter we shall consider problems that all preachers must meet, even unto the end of the journey.

With all the effort put forth that it is possible for mortal man to exercise, these problems have never been solved to perfection.

Every minister should aim, however, to gain all the knowledge and experience possible, so that he may be able to cope successfully with the following problems:

How to Secure Regular Attendance at the Services

1. **Attend Regularly Yourself.**—The minister who attends every service of whatever nature it may be, certainly is an example that some will follow. It is a serious mistake for a minister to think that his presence is not needed so much in the Sunday school, Young People's Meeting or similar religious meetings as it is in the preaching service.

2. **Avoid "Clubbing."**—Whenever a minister always has a few well-prepared clubs to throw at some one, people will lose confidence in his preaching and the next step is to stay away from the service. Not only will it affect those who are being clubbed but others as well.

3. **"Feed the Flock."** No one would go to a table very often, provided he would find no food on it. Neither would he desire unprepared food or food always prepared the same way. To be able to feed the flock so that they desire to come again and again is not a secret, neither is it done without an effort on the part of the minister.

In this lies the very foundation for securing regular attendance. All other suggestions that may be given are only secondary.

The panting hart seeks the water brook, because its thirst is being quenched. So man seeks a place where he may find food for the soul. Even those, who do not "hunger and thirst after righteousness," like to attend where they may hear things both old and new. A very sinful young man once said, "I like to hear a sermon that makes the chills run over you." By this he meant something that would touch the soul.

4. **Do not Burden Them.**—I once heard a person say, "You can not attend church anymore without your pocket book." To ask for money at every service becomes a burden to many. The

poor feel that they are not able to give all the time. The miserly rich feel uncomfortable when asked to open the purse every time they come to the sanctuary. There should be regular times for holding collections, such as charity, missionary, running expenses, but it is not advisable to make finances too prominent a part of every service.

5. **Maintain Peace and Unity.**—People like to get away from the cares of daily life. There is no more desirable place than where all classes of people can meet as one common family. Such a place is any church, whose work is based on right principles. To have regular attendance, maintain this peace and unity: as soon as you find it marred, follow the Gospel rules, laid down to bring about reconciliation between brother and brother.

6. **Have Special Meetings.**—Sunday school meetings, Bible Conferences, missionary meetings, evangelistic meetings, and similar Gospel meetings bring an increased interest and a larger attendance. Some people, aroused during such meetings, attend the regular services better than before. Avoid any special meetings or methods of work during such meetings that cause excitement, amusement, or only temporary results.

7. **Have Visiting Ministers.**—Paul said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the Word

of the Lord and see how they do." This method of work is sorely neglected. It has become customary to go to another congregation only when called upon to do so, and then public announcement of such visit is made before the visitor arrives. What an effect it has when some one enters the church and sees a visiting minister present, at the regular service. Such visiting should be only by such as are anxious to see how the brethren "do," and also to help others in their spiritual welfare.

8. **Try to Make People Feel Their Responsibility.**—This may be done in various ways. It is a wise plan to visit the non-attendants and try to awaken enough interest to get them out to the next meeting.

Occasionally remind people publicly of their opportunity to help by being present regularly. Show the importance of the laity attending as regularly as the pastor. Endeavor to point out what is missed by not hearing the Word of the Lord regularly.

How to Keep Everybody Awake During the Service

Eutychus slept, while Paul was preaching. So some men will sleep today regardless of who will preach or what may be said. There are certain conditions that lull people to sleep. These

should be avoided and an effort should be made to keep awake those who sleep from other causes.

1. **Proper Physical Comfort.**—A room not properly ventilated will soon cause some to feel drowsy. A temperature almost like a summer heat has a similar effect. Uncomfortable seats was once the cry, but now the cushioned pews and easy chairs have the same effect on some as downy beds.

2. **Avoid Long Sermons.**—The Word tells us that "Paul was long preaching" and that the young man fell into a "deep sleep." It is not ours to criticise the long sermon preached by Paul, but we do seriously object to the lengthy sermons of some men today. Cut out of such sermons apologies, excuses, repetitions, non-essential parts, references to self, and such like, and you will have a good practical sermon of proper length. There are special occasions when the sermon need be lengthy. The present day tendency is to have the services very short, so much so that sometimes very little Bible is heard.

We once heard a minister speak one and one half hours on a text, which he seemed to sight now and then in the distant sky. He then said, "I will come to a close, because I think short and to the point is best." After this sentence of relief to us he used another half hour to display the close, losing the text beyond the visible horizon.

Such sermons are very productive of such as can comfortably sleep, while being seated.

3. **Speak Clearly and Distinctly.**—We read that in Nehemiah's time they read distinctly and "gave the sense, and caused them to understand the reading." No one likes to sit in an audience without understanding what is being said. Such must either wander out into some field of thought or fall asleep.

4. **Good Singing.**—When Christ was with the disciples, they sang "an hymn." Paul tells us to sing "with the spirit" and "with the understanding." Space will not permit the many references in the Bible. This is a part of the service in which all may and should take part. Care should be taken that some are not lulled to sleep by singing too many songs, while the stragglers are gathering in. Have an appointed time to begin, sing one or two suitable hymns, then have the devotional exercises.

5. **Arouse and Maintain Interest.**—For a minister to talk on some event of the day in a very enthusiastic manner out of the pulpit, and then to speak in a very indifferent way in the pulpit, is not the way to keep the "easy sleepers" awake.

To preach the same sermon or the same line of thought, regardless of what the text or occasion may suggest, is another way of causing some to

sleep out of season. Some people can easily while away the time sleeping, while the minister explains his "hobby." The minister must have a gospel eye-salve for the man who says, "His eyes hurt him so;" a liver tonic for the one who says, "My liver is out of order;" a heart warmer for the one who "had to be out in the cold all day." So for every other self-justifying excuse, the minister must have some interesting truth to present in such a way that it may awaken the soul.

How to Warm Up Cold Church Members

Christ in His answer to the disciples on the Mount of Olives said, "Iniquity shall abound, and the love of many shall wax cold." Sometimes ministers become discouraged, when they see the coldness of some members. In one way, comfort or consolation may be obtained, when we know that the blessed Master Himself said so it would be. Looking at it in another light it is indeed sad to think that some will grow cold and thus hinder the work of the Lord.

1. **Get Them to Work.**—Whenever it is possible to get such an one to work, part of the problem is solved. The work may be very simple or easily done, and in fact must be only such things as you are sure he can do. Here are a few things he can easily do. Serve on a program committee. Lift the contribution. Visit some

sick person at the suggestion of the pastor. Visit a day with the evangelist in some homes of the district. Meet some visiting brethren at the depot. Entertain some visiting brethren in his home. Gather some necessaries of life for a poor family. Take hold of some subscription list. Serve as usher at some special meeting. Conduct the opening exercises of the Young People's Meeting. Select songs for one entire service.

2. **Get them to read.**—Not every one is inclined to gather from the printed page. It is somewhat difficult to get such as do not care to read, interested in reading. Reference to some short interesting article in some paper may start them to reading. A particular verse on some subject, that you know interests them, may be helpful. Get them to read in Sunday school, in Young People's Meeting, in special Gospel Meetings.

3. **Get Them to Visit.**—Ask them to visit some mission, another congregation or some conferences, outside of their immediate sphere. It is wise to get such to accompany the pastor or some other member to such places of refreshing.

Coming in contact with brethren of other places, and with the needs of the Church in general, may cause a renewed effort on their part.

4. **Do Personal Work.**—One of the strong phases of any minister's successful work lies in his

power to enter right into the very life of his members. Nowhere is a person so free to state his condition and his difficulties as in a heart to heart talk. If the minister has won the confidence of the cold member, such member will open his heart to the servant of God. Some cause, lying somewhere, will be discovered and very frequently the remedy may be applied.

5. **Encourage Them.**—It is not a part of wisdom to make unbecoming remarks about them either in the pulpit or in private conversations. In the review of the seven churches of Asia, we first notice the good referred to, then the "nevertheless I have somewhat against thee."

Be sure to note all the possible good you can, and then try to change the coldness into a spiritual warmth for the Savior. Not giving credit for that which is right has a tendency to drive them farther away from the path of duty.

How to Restore the Erring Ones

By the erring ones, we mean such as have committed some minor or gross sin. The error is manifested in the life and "commonly reported" among the brotherhood and the outsiders. Such work must be attended to for the sake of the erring one as well as for the sake of others.

1. **Begin Work at Once.**—The erring one may have stepped aside of the right way in an

unguarded moment. We believe the instances are few, where they willingly, deliberately, and premeditatedly have gone into sin. An opportune time to restore is just as soon as the error has been manifested. To the erring one, it shows that you are interested in his soul, and do not want him to stand in an improper relation with his God. The influence on others is marked also. This immediate work is one of the first great principles of proper discipline. The winning is more easily done than at a later period, because in the process of time one sin will be added to another.

2. **Demand Only What the Bible Demands.**—Let the Word of God be the standard upon which you base the restoration. There are cases on record where pastors, churches, and even conferences have asked of erring ones what they could not demand by using the Bible.

On the other hand, let it be remembered that God has clothed the Church with a power vested in no other organization on earth. "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven," are the words of Christ Himself.

3. **Restoration Suitable to the Offence.**—The restoration should follow the offence as an effect follows a cause. For one who has stolen or defrauded, it is not sufficient to confess before a congregation that he has done wrong. A return-

ing of the article stolen or its equivalent in value is needed besides the confession.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." These words from the Savior's lips are so plain that whosoever will can understand. In a gross sin, such as drunkenness, theft, murder, adultery, forgery, etc., the confession should be before the Church and the world.

4. **Aim to Win.**—In speaking to an erring one, the aim should always be to get him to hear and thus to win him for Christ. The congregation as a body should endeavor to restore the erring one instead of discarding him. When a brother does not hear the church, then Christ says, "Let him be unto thee as an heathen man and a publican." Paul, in referring to a fornicator, says, "In the name of our Lord Jesus Christ, when ye are gathered together .... to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The purpose of "putting away that wicked person" should be that he "may be ashamed," see his error, and return to the fold.

5. **The Spiritually Strong Should Try to Restore the Erring One.**—The advice given to the Galatian church was, "If a man be overtaken in a

fault, ye which are spiritual, restore such an one in the spirit of meekness." It is a common error, to think that only ministers or other church officials should restore the one in fault. The teaching is, "any spiritual." It is thus the duty as well as the privilege of anyone to try to restore the erring one.

James says, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Let every faithful one in Christ do his part in converting the erring ones, and thus many souls can be saved, that otherwise would be eternally lost.

How to Keep Worldliness out of the Church

Churches, whose origin dates back a century or more, tried to keep worldliness out. Even some of later origin have taken the same ground. One by one, they have lost the battle and worldliness in some form or in all of its forms has robbed them of much power. Many pastors and other workers of the so-called popular churches lament this fact, and frequently refer to it. The question may be asked, "Are any churches to be found which are entirely free from worldliness?" But one answer is to be found and that is the

little word, "No." It must be admitted, however, that some have much less than others, and that they are making a determined effort to keep worldliness out.

1. **Church and World are Not One.**—The very first thing to do is to try to get people to see that the Church and the world are not one. "If ye were of the world, the world would love his own," are the significant words of the Son of God." Any church, not upholding this Bible doctrine, has soon been swallowed up by that monster, worldliness. To live and to teach this important principle should be the aim of every one professing godliness.

2. **Show the Various Forms.**—One way in which some churches have been overcome was by working hard against one form of worldliness and at the same time have allowed other forms, equally destructive. Let us notice the dress question as an example. That the Bible commands "modest apparel" is not to be denied. The "attire of an harlot," "strange apparel," "wearing of gold," and similar terms are such against which God has pronounced His displeasure. Realizing these plain truths, some churches have taught "plain clothes," "plain clothes," "plain clothes," and have left other forms of worldliness sap the very life out of the church. In the reaction, the plain clothes were discarded. Where lay the mistake? It certainly

was in not guarding against the various forms of worldliness.

3. **Man not a Standard.**—Some men have held and taught what to them appeared to be the proper standard. If asked to prove their views by the teaching of the Bible, they were not able to do so. Such teaching is not accepted by men of good common sense. Men will even doubt the teacher's views on points in which he has a Bible standard. Christ's method, "It is written," should be accepted and practiced by all ministers. When such a standard is held up, people will begin to search the scriptures to find the standard. Thought and proper action will be the results.

4. **Awaken Public Sentiment.**—That reform movements have brought about some good can not be questioned. One of their strongest efforts is to arouse public sentiment. Reform along any line or along a number of lines is not regeneration. So with the principle under consideration; simply to reform is not all to be desired. When public sentiment is aroused, the regenerated will steer clear of worldliness, and many others will reform.

5. **Profit by Examples of the Past and Present.**—Refer to examples of men of the past who had great power because they forsook the world. Some Bible characters serve the very best for such teaching. Men and churches of today who are doing noble work for God, can be found

worthy of imitation. No worldly minded missionary stays long on the field. Care must be taken, however, not to worship man as a hero. "Be ye followers of me, as I am of Christ," is the scriptural injunction.

6. **Take Definite Action.** — Where is the church that would tolerate for any length of time a highway robber? Why not tolerate such? Anyone can answer. Such an one has separated himself from God, and, unless he repents, can not stay with the body of believers.

Does the love of the world separate us from God? "Whosoever therefore will be a friend of the world is the enemy of God," says James. Every possible effort to win the worldly-minded for Christ should be made. When it is impossible to renew the mind, such a member deceives himself by being in the church, hinders others in the gospel, and should not be tolerated in the body of God's children.

How to Care for Young Converts

In the heart of every true mother, there lies a deep buried anxiety for her new born babe. What watchfulness and what care! This new responsibility awakens in her every trait of noble motherhood. This gives us, at least some idea of the grave responsibility of the Church to the "babes in Christ." A minister, who can well take care

of the young converts, is sure to build up a congregation, strong in numbers and in spirituality.

1. **Be Gentle.**—"We were gentle among you, even as a nurse cherisheth her children." Watch the children. How many little things occur that nearly "break the heart." A gentle nurse knows just how to proceed and what to do on every occasion. The tears are soon dried, and away goes the little one to its play.

Many little trials come up continually to young converts. To gently care for them, means to them much in their early experience.

2. **Watch Them Continually.**—By this we mean not to criticise, but to help. The fruit grower watches carefully the newly planted trees. Destructive agencies are soon discovered and the proper remedy applied.

So the wide awake minister soon notices that which hinders the proper "growth in grace." The minister's help in the hour of temptation may mean the retaining of a soul. A steady spiritual growth should be noticed, and as soon as this can not be seen, the minister's special care is needed.

3. **Do Not Expect Too Much of Them.** We do not mean to advocate two standards of religion, one for the old and one for the young, but we want to remember that the vigor of youth and gray locks are two extremes of life. When Paul became a man, he put away childish things. A

disobedient child once said to its father, "Papa, I made a mistake, but I did not mean to be bad." This is often the way with young converts. With all their good intentions, they do things that seem almost inconsistent. Make all due allowance, but be careful not to sanction or allow wrong doing.

"Flee also youthful lusts."

4. **Secure a Mutual Confidence.**—We have often noticed that there is a special spiritual affection manifested at the time one is born into the kingdom. Paul was "affectionately desirous" of the Thessalonica brethren.

This should be cultivated and thus maintained. Young converts will be free to go to the minister for advice. The minister will feel perfectly at ease to exhort, comfort, warn, strengthen, and correct such a warm-hearted young soldier for Christ.

5. **Special Work for Them.** There are times, when the minister should avail himself of the opportunity to preach especially to the young. Young People's Meetings are an excellent place for the spiritual development of young converts. The minister and older members should be present. This establishes a warm feeling between old and young, and between the young people and the pastor. The minister can give much help and advice. Sometimes unwise or even erroneous views might be presented, and he is present to

wisely and skillfully correct the wrong. It is with joy that we refer to the prominent part that our young converts are taking in the church work at present, and we as ministers should aim to raise the standard of work for them.

6. **Solicit the Help of the Older Members.** In the letter to Titus as a bishop of the church of the Cretians, he is exhorted to teach the aged women to be in "behaviour as becometh holiness," so that "they may teach the young women to be sober." A minister, who can get the older members to work with the young converts, has secured a very helpful factor in his work. Converts should also be encouraged to help each other. Thus with a number helping each other, young converts can be built up in the most holy faith.

How to get Everybody to work

A congregation in which a few work and the rest do little or nothing fails in its mission to build up the saints and to gather the lost. We know that "every one shall give an account of himself unto God." This includes our effort in advancing the cause of Christ. To get every brother and every sister to work according to the ability which God hath given him or her is a strong factor in meeting the fiery darts of the wicked one.

1. **View the Field.**—A skillful master always

views well the work before him, and then considers the best methods of getting this work done by the subjects under him. So every minister should have a definite idea of the work to be done by his congregation. It is also wise to get the congregation to see that the field is large and ready to harvest. The Germans have a saying that when the work is well planned it is half done. We are confident of the fact, that he who plans well his work, accomplishes a much greater amount of good by so doing.

2. **Take the Lead.**—We remember the time when much of the mowing was done without mowing machines. Father would take the lead, and the sons, one by one, would follow, keeping steady stroke with the leader. The active minister enters the great harvest field with a willing heart and gets his members to follow, one by one, from the strongest to the weakest. There as each one works, he encourages another, and many sheaves are gathered into the garner.

3. **Have a System.**—In watching very large establishments, we notice how everything is done by a carefully arranged system. Every one employed must thoroughly understand the system, or, at least, that part of the system with which he has a relation. A strict set of rules is laid down, and each one must follow these, or there will soon be some hindrance in the work. There

is some danger in attempting to do spiritual work too much machine-like, but there is also a great loss of energy by doing things in a haphazard way. When the work of the apostles became too great for them to look after the serving of tables for the widows, they asked the congregation to choose seven properly qualified men for this work. So in all church work, there should be special persons for the various departments.

4. **Get Each One to His Place.** It is a serious mistake for some one to be placed in, or to undertake a work for which he is not at all suited. In the rebuilding of the wall around Jerusalem in Nehemiah's time, we have a most beautiful example of having each one at his place. Study only the repairing of the gates, and you will find one class repairing the fish gate, another the horse gate, another the valley gate, another the gate of the fountain, and so on. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Besides these, we have in other scriptures, bishops, deacons, servants of the church, etc. Thus we see that there are various phases of work, and each should stay in his proper place.

5. **Do Not Have So Many Life Positions.**— According to the Scripture, those on whom the hands of the presbytery have been laid, should

continue in their calling until death. We have seen a few choristers hold on to their job as though it were a life position. In fact, they retained it after they were "dead," just so that they might not be offended. The same may be true of superintendents of Sunday schools, teachers, committee men, and others.

Once the father was running the farm, and his son assisted whenever possible. Now the son as a strong able-bodied young man is running the farm, and the father works a little here and there as he likes. Let this same principle be followed in the active work of the church.

6. **Ask One To Do Only That Which He Can.**—There is some work in the church in which each one can take a part. All may help to sing. Each one can enter a class in Sunday school. So with various other lines of church work. But there is some work to be done for which not every one is qualified. To ask some one unqualified to do this means failure and discouragement.

Study well the nature of the work and the ability of the worker, before you assign a special work to a particular individual.

How to Meet Opposition to the Work

Opposition sometimes is the very life of the work. We once saw a Sunday school organized and carried on under bitter opposition. The work-

ers spent much time in prayer and were very cautious in their work. Finally opposition died away, and a state of indifference settled down on the same congregation. The latter condition is much worse than the first. Paul rejoiced when some preached "Christ of contention, not sincerely, supposing to add affliction to his bonds." Before us is the problem to meet opposition in such a way that good may come out of it.

1. **Go Right On.**—In studying the work of the primitive church, we see that no opposition to the church could keep the holy men from going right on. Had the early Church ceased working as soon as the hand of persecution was raised against them, the Christian Church would have been of short duration.

2. **Rejoice in Suffering.**—The establishing of the church at Thessalonica meant much suffering for Paul. The brethren, who had become "followers of the churches of God .... also suffered like things of their own countrymen." In all this, Paul rejoiced, and encouraged the church in their noble work.

3. **Strengthen Your Hands.**—"If thou faint in the day of adversity, thy strength is small." Christ said to Peter, "When thou art converted, strengthen thy brethren." In the bitter days of opposition, the minister must put forth greater effort. His own hands must muster up more

strength, and he must strengthen others. One wing of the army helps the other, when fear is entertained that the victory can not be won. Similarly one brother can help another, one family another, one congregation another.

4. **Widen the Borders.**—Stephen was stoned to death, and there arose "a great persecution against the church which was at Jerusalem." The result was that the apostles remained at Jerusalem, and many of the others were scattered abroad. Following their work, we see that many at other places heard of Christ and believed. So today strong persecutions should only be a means of scattering the forces, and thus working a much larger field.

5. **Face the Opposers.** — We have a few records in the sacred Word, telling of holy men fleeing for their lives. There may be places yet, where this would be the wise thing to do. In our land, however, we believe that it is best to stand firm in the Gospel and face the opposers like Peter and John did. Cowardice is not warranted in the great cause in which the ministry is engaged.

How to Counteract Erroneous Doctrines

Things of value may be counterfeited. Since doctrines of Christ are the true basis of Christian living, Satan is making strong efforts to present

doctrines which may look reasonable, but which are erroneous. A number of such doctrines and some of their advocates are recorded so that we may be warned.

1. **Watch Closely the Teaching of Your Own Members.** Some methods, used by the destroyer of souls, are carried out by those entirely outside of the flock. In teaching erroneous doctrines, the trouble generally lies right within the ranks. Some vain talkers and deceivers subverted whole houses. It thus behooves every faithful member, and especially the leaders of the Church, to watch continually the teaching done by every member. There was a day, when practically all the teaching was done by the clergy. Since the organization of the Sunday school and other departments of church work, much teaching is being done by the laity. This opportunity along with private teaching, has given some unsound teachers time and place for much harm.

2. **Watch the Literature.**—In this age of cheap printing, and delivering at a mere financial trifle, the country is flooded with false doctrines on the printed page.

Agents get into nearly every community, and sell fair-sized books at a seemingly low cost.

Every minister should really know what literature is getting into every home, represented in his congregation. Occasional warnings may do

much good to keep the eyes of his members open. It is right and proper to warn publicly, when some special literature or harmful agent is just making an inroad.

3. **Note the Early Seed.**—The time to most successfully counteract the harmful effects of such doctrines is when they first begin. Some ministers have made the sad mistake of thinking that the seed would soon die. Instead of that it yielded a bountiful harvest. It is much more easily done to counteract the teaching of one, than of a dozen or more. People's minds have not been so confused, and they will heed the warning better, than later. Do not give an audience to an unsound teacher. Be careful of such as tour the country, peddling their vile stuff by the roadside, in the home, in the pulpit, yea, everywhere.

4. **Present Sound Doctrine.**—"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Many people whose aim is to do right, are after all led astray by false teachers. One of the most effective ways, therefore, is to explain and teach thoroughly the subject which had been presented erroneously. To illustrate this point more definitely, we give the following occurrence. In a certain locality, the anointing with oil those who are sick, was not taught. Neither that "the prayer of faith shall

save the sick, and the Lord shall raise him up." In this same locality, a man taught both of these subjects, but in an erroneous way. Ere long a sister who was afflicted, called this unordained man into her home, and was anointed by him. Although she was not healed, she afterwards denounced medicine, the leaders of her own church, and became spiritually weak.

Had the ministers taught this ordinance and practiced it she, no doubt, would have called for "the elders of the Church," instead of one who had no Bible authority to anoint.

Meet, therefore, every erroneous doctrine with the sound Gospel doctrine.

5. **"Rebuke Sharply."** False teachers are very bold in presenting their doctrine. In depots, on trains, at public meetings, on streets, almost everywhere, they are busy teaching and also distributing their literature. Such teachers should be rebuked sharply. Cowardice on the part of the true teacher is a victory for the other. Let us remember the words, "Whose mouths must be stopped," and "Wherefore rebuke them sharply."

6. **Reject the Heretic.**—"A man that is an heretic after the first and second admonition reject." For some it may be somewhat difficult to see why a heretic should be rejected, when but two admonitions had been given.

The inspired penman tells us that "they shall

bring in damnable heresies." When we see how they go on to their own destruction, and how they often get others to follow their pernicious ways, it is soon observed that it is unwise to retain them in the body of believers.

How to Reach and Maintain a High Standard of Spirituality

If all the advice and suggestions given in the chapters of problems thus far were observed, we believe that a high standard would be reached and maintained.

Any organization without a standard is sure to fall. A church, whose standard is everything but spirituality, is sure to die. On the other hand, a church with a high standard of spirituality is a mighty power in tearing down the strongholds of Satan.

1. **Receive Only Quickened Souls Into the Church.**—To receive into the Church by water baptism such as have never been quickened by the Spirit is a detriment to the church. The ones received are only being deceived, because by them church membership is taken for salvation. Harmful are the effects to the congregation to have a number received, whose minds are not renewed, and whose names are not written in the book of life. They may perchance repent at some time,

but this is less likely to occur than it would had they not been received.

Ministers should exercise greater care in receiving into the body of God's people those who call for admission.

2. **Maintain a Strict Gospel Discipline.** A home without order or discipline is a pitiable sight to behold. Disobedience reigns supreme, carelessness, filthiness, immorality, want and such like are the natural outgrowth of such a home.

Likewise a church where discipline is disregarded or unknown, spirituality will go down and finally will be lost.

3. **Keep the Body Pure.**—In every congregation of believing men and women, there will at some time be found such as have gone again into the very depths of sin. Every possible effort should be made to reconcile them again with God. When this can not be done, God says through the pen of Paul, "Put away from yourselves that wicked person." The purpose of thus severing the fallen one from the body of believers should be that he might see his lost condition and return to God, and it should also serve as a warning to others.

4. **Meet Every Condition Laid Down in God's Word.** Just as soon as a congregation trifles with God's plan and His Word, the spiritual condition will be affected. How can we expect

his blessing to rest on the work, when we refuse to obey him even in the least of His commandments? "His commandments are not grievous," and to obey them means victory in overcoming the world.

CHAPTER VIII

ENCOURAGING FEATURES IN THE MINISTER'S EXPERIENCE

In discussing the preacher's problems, some discouraging features came up before us. They were discussed in the light of the Gospel. We are indeed thankful to God that the same Gospel presents unto us the encouraging features of a minister's experience. In this life of equalization, God always remembers his faithful ones and encourages them in their great battle for the right.

The Peace of God within the Soul

For many people, life seems to be the unsettled struggle for "meat and drink," but to the child of God it is "righteousness and peace and joy in the Holy Ghost."

To possess this peace in the soul means more than to possess the riches of a multi-millionaire. The source of the fountain may dry up. The source of moneymaking may dwindle to nought. The source of natural strength may fade as a leaf under the autumn frost. The peace of a nation

may soon be disturbed by the bloodthirstiness or greed of its own subjects or of another nation.

But the source of peace of one, who has been redeemed by the blood, is in the eternal God. This peace, given through the Son, is unchangeable, and the source thereof never fails.

Through it the man of God is "acceptable to God and approved of men." What a source of joy to the true minister of God's Word to know that he is acceptable to Him, and that this peace "which passeth all understanding" shall keep him through Christ Jesus.

The Consciousness of Being in the Master's Service

"For there stood by me this night the angel of God, whose I am and whom I serve." We must remember, of course, that this was a special circumstance. Against the wishes of Paul, the voyage was begun, and the result was a shipwreck. During this dark hour Paul was cheered by the angel of God, and he expressed his certainty of serving God.

So every minister of God today, not only in the most trying circumstances but at all times, knows that he is in the service of the Master. What a satisfaction to really know that the service in which one is engaged is the Master's.

In this noble work of God, ministers are

following the example of the Master Himself, who said, "I am among you as he that serveth." The consciousness on the part of the minister to know that he is thus following this true example lifts him above the plan of discouragement and failure.

The Assurance of the Spirit's Guidance

A very beautiful account of the Spirit's guidance is given in the life of Philip. First the angel of the Lord told Philip to go "toward the south unto the way that goeth down from Jerusalem unto Gaza, which is a desert." Being obedient to the angel's instruction, the "Spirit said, Go near, and join thyself to this chariot," in which was found an honest inquirer after the truth. Again he obeyed, and we soon find him preaching Jesus unto the eunuch.

Had he failed to obey the voice of the angel, the Spirit certainly could not have directed him to the chariot. Had he failed to preach Jesus as found in the Scripture, the Spirit would have left him. Every minister needs to be careful that he does not go contrary to any one of these three,—angel, Spirit, and Scripture. Then and then only will the Spirit guide the minister in his work.

Other examples of the Spirit's guidance are found in men like Agabus and Paul. The relief sent by the church to the needy brethren which dwelt in Judea, was the result of the Spirit's

guidance in the heart of the prophet Agabus.

In Paul's work in Macedonia, we notice that the Spirit did not suffer him to do what he had intended to do by going into Bithynia, but led him into Macedonia.

The question might be asked, Will the Spirit guide men of today as he did in the days of Paul? He certainly will, but only when God's conditions are met. We might notice a few of these conditions, such as regeneration, prayer, obedience, and sacrifice. "For as many as are led by the Spirit of God, they are the sons of God." No one can expect to be led by the Spirit, unless he is born again. A continual asking for guidance in all of his work is the minister's happy privilege.

Obedience to the Word of God and to the call is an essential that must not be trampled under foot or be trifled with, if the minister expects the Spirit to lead him.

"All upon the altar" includes more than many a one does, who uses that expression. A complete surrender of time, talent, strength, money, and labor opens the way of usefulness. How happily and faithfully the minister labors, who is ever led by the Spirit, and, with not a doubt, has the assurance of the Spirit within the heart. To him it is one of the most encouraging features in his many varied experiences.

Daily Access by Prayer to the Throne of Grace

"Thy prayer is heard." Who can fathom the meaning of these words as they fell from the lips of God?

Think of God in His infinite wisdom and power, then think of mortal man as but a worm of the dust. Think that man can approach such a God in prayer and actually hear Him say, "Thy prayer is heard." Yet on several occasions has this been recorded in the scriptures. What encouragement for the man of God to feel and to realize that he may converse with God daily, and that God will answer him.

Knowing this, the servant of the Lord will pray not only for himself but also for others. It is indeed a joy to pray for "his ears are open unto their prayers." Paul in writing to the brethren at Thessalonica says, "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes, before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?" Notice that the joy is so great that Paul asks this question, and in it refers to thanksgiving and prayer.

In remembering a converted brotherhood, the servant of the Lord spends many hours of sweet communion with God in their behalf, and also

feels the power of God received by their praying for him.

Not only for such as are saved will prayers proceed to the throne of grace, but also for the lost ones. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

What a blessed privilege that any true desire of the heart may be presented to God, and He will answer.

Let every faithful servant realize that when he is abounding with joy, he should thank the Lord. When the dark clouds are hovering over him, ask God for cheer and sunshine.

When a heavy burden is on the heart, ask the Giver of every gift to give strength.

When persecuted, ask for a forgiving heart. When preparing for some special work, spend a season in prayer. When under the hand of chastisement, ask for patience to wait for the good received therefrom.

When desiring to remember some one, the best gift is an earnest prayer for his welfare.

When thoughts are not right, pray that the "thought of thine heart may be forgiven thee."

When Satan is trying to lead some one astray, pray that the "faith fail not."

When about to complete the course of life, pray that the Lord may receive the Spirit.

These and many, many other prayers occupy

much of the minister's time. The blessed answer, "Thy prayer is heard," brings seasons of great encouragement to the faithful watchman on the walls of Zion.

Victory Through Faith Over the Powers of Darkness

The exercise of Satan's power is known in the Scripture as the power of darkness. All unregenerated people are under the dominion of sin, and are therefore under the power of darkness.

Through the blood of His dear Son, man has redemption. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

We thus see that there are two great classes of people in the world. The one, the children of light, redeemed by the blood, and faithfully carrying on the work of the Lord. The other, the children of darkness, in opposition to the children of light, carrying on the work of the devil.

This, of course, brings about a great battle, and the children of light wrestle "against principalities, against powers, against the rulers of the darkness of this world (R. V. world rulers), against spiritual wickedness in high places." To fight this battle successfully it is necessary to put on the whole armor of God. In the natural warfare soldiers are carefully examined, well trained,

uniformed, and commanded so that they might overcome the enemy. How much more important that ministers of the Gospel go well armored. This armor is not carnal weapons but the "armour of light."

It is necessary, too, to walk as children of light and in the light. "Now are ye light in the Lord: walk as children of light." A remarkable contrast is seen between the children of darkness and the children of light. The former walk "according to the course of this world, according to the prince of the power of the air" and are therefore, "children of disobedience." The latter walk in the commandments and fear of the Lord, and are therefore called the sons of God.

When we study and observe this contrast, we can easily see why the saints should overcome the works of darkness, and have a victory the like of which is found nowhere in the world. To win the victory it is also necessary to take heed unto the "sure word of prophecy," to "endure hardness as a good soldier of Jesus Christ," to be free from the affairs of life, to let the light shine before men, and to make no compromise with the world under any conditions. Upon such conditions properly met, God has promised victory through faith. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

Through this living faith, holy men of old "subdued kingdoms," "waxed valiant in fight," and overcame along many other lines of warfare. To the true minister of the Gospel it is a great encouragement to know that the battle is the Lord's and therefore to gain one victory after another through faith.

The Support of a Consistent Brotherhood

An infidel once said, "If Christians would possess what they profess, they would sway the world." This is but an expression from a man, but it after all expresses the sentiment of many unconverted. It does not take long for a sinner to notice the inconsistency of some so-called Christians.

It is equally true that the life of a faithful one is watched, and when the light is seen, God is glorified thereby.

A minister, who has standing by his side a consistent brotherhood, has a powerful factor to be used in tearing down the strongholds of Satan. How can a minister under such conditions help but be encouraged in his work of gathering the lost.

This consistency will manifest itself in various ways by which the servant of God will be supported. How earnestly the brotherhood will entreat God that the "door of utterance" might be

opened to their leader. What a thrill of joy goes through the heart of a minister, when he knows that he is esteemed. Not the vanity of selfish honor, but the fulfilment of "We beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake."

No one but the minister can realize the value of the support received by fellow laborers in the work. Paul rejoiced over such, and he makes special mention of "Clement and those women who laboured with" him in the Gospel.

The stern fact that food and raiment must be provided by the labor of some one's hands continually faces many a true and zealous watchman. That Paul did some of this labor with his own hands can not be doubted by any one, and it should be an example to many ministers, who care more for the wool than for the flock. Aside from his own labor, many ministered unto his necessities. How encouragingly he could write to the Philippian brethren. "Ye sent once and again unto my necessity." To one in actual need, a load of wood, or coal, a basket of fruit, a day's labor, a sack of flour, a bushel of potatoes, or some similar necessity of life, is often equal to or beyond the value of dollars and cents.

When a minister has lost or rather improved

his time in preaching the Word, officiating at funerals, attending conferences, visiting the sick, seeking the lost, restoring the erring ones, ox's wages mean much to him, and he lifts his voice in gratitude that some one has remembered the divine injunction "Thou shalt not muzzle the ox that treadeth out the corn."

A support that surpasses all temporal things is when brethren "edify one another," when they live in "peace among themselves." The minister can therefore spend the time and effort that would otherwise be spent in restoring peace in seeking the lost. What a power for good a congregation composed of a humble servant and a band of loyal members is in fighting the enemy of souls.

Happy the experience of the minister who can say, "My brethren, dearly beloved and longed for, my joy and crown," and "Ye are our glory and joy."

The Zeal of Noble-hearted Young People

The success of any work depends very largely upon the zeal manifested by those who are its advocates. The number of converts to some erroneous faith depends much more upon the zeal of the false teachers than upon the nature of the doctrine they uphold.

How much more should this be true of the true religion of Jesus Christ. A bird's eye view

of the work of the Church in general convinces us that we have many noble-hearted young brethren and sisters zealously engaged in the true work of the Lord. Now and then a congregation may be found in which this zeal is not found. Were we to judge from such a local condition, our hopes would be blasted. Any minister laboring under such unfortunate conditions will surely feel discouraged.

Many are the faithful ministers who today are lifting up their voices in praise and gratitude to a loving Father, because of the zeal of the young people under their care. Several encouraging features of this zeal might be observed.

It is a zeal not to be seen of men, but to be approved of God. It is according to knowledge, and will therefore bring about good and lasting results. It develops spiritual gifts, and thus prepares the possessors for greater work.

It is exercised at all times in every good work, and thus outshines spasmodic or periodic zeal manifested by those so easily affected by religious waves. It provokes others to do noble work for the Master.

It is an outward manifestation of an inward gratitude to God for the privilege of opportunity to do good. Under such encouragement from the

young people, a minister himself exercises greater zeal in his work.

Well may Paul say, "Yea, what zeal."

The Increase of His Kingdom

The farmer tills the soil, sows the seed, and then looks to God for a bountiful harvest. This hope is fulfilled only when the harvest is threshed. "He that ploweth should plow in hope; and he that thresheth in hope should partake of his hope."

Just as the farmer is encouraged by being a partaker of his hope, so the true servant of God sows the Gospel seed and rejoices over the increase. Christ verifies this in the parable of the lost sheep, the lost coin, and the prodigal son. "Rejoice with me, for I have found my sheep which was lost."

As we look over the field for the last few decades, we have reasons to rejoice over the increase. Rural sections have been worked and congregations which had nearly died out have been revived. New fields have been attempted, and congregations organized.

Mission stations established in some of the cities have brought to Christ many precious souls. The sacrifice of sons and daughters in the foreign field has been blessed almost beyond expectation. Many of the old established congregations have been doubled or even trebled in membership.

With such visible results already attained, and greater doors of opportunity before us on every side, the ministry may say, "that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

The Hope of a Glorious Future

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Sometimes the argument is presented that the reward should never be thought of. This does not seem true of Paul. Repeatedly he refers to what is in store for him after he lays the armor down. Blessed is the peace of the servant of the Lord, who has earnestly contended for the faith, and who continually realizes that "to depart and to be with Christ is far better."

CHAPTER IX

Evangelistic Work in the Church

An evangelist is a messenger who brings "good news." When we speak of evangelistic work, we generally refer to the putting forth of special efforts to awaken the carelress and indifferent, and get men and women to realize their need of a Savior; to persuade sinners to accept Christ and become willing to yield themselves a willing sacrifice unto the cause of Christ, and thus become lively stones in "the Church of the living God, the pillar and ground of the truth."

The Origin of Evangelistic Work

Christ's work on earth was evangelistic. "He went about doing good," traveling from place to place, preaching repentance, and trying to interest people in the things that pertain to the kingdom of God.

On the day of Pentecost began the first great awakening under the new dispensation, first a quickening in the hearts of the one hundred and twenty believers, who were assembled with one accord in earnest prayer, then, by the preaching

of the Word and the power of the Holy Spirit, sinners were made to cry out, "What shall we do?" Thus, by preaching a crucified and risen Christ, and telling people very plainly and directly their sins, and the way to be saved, thousands became willing to accept the all-sufficient Remedy for sin and became obedient members in the Christian Church.

That certainly was positive preaching that day. "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). Peter's message was sounding a note of unconquerable faith. He was representing the cause of the Victor. With a holy boldness, his preaching was intensely personal, and he plead with his hearers to turn unto Him who is the Savior of sinners.

It is a fact worthy of note, that in the time when the Church was not depending on multiplied societies and committees, she had the greatest power with God and man. The time in the history of the Church when she had the least power was when she depended on human agencies and forgot God.

The influence of the first series of evangelistic meetings, beginning with the day of Pentecost and continuing on for some time daily, lasted for about four centuries, until the time of Constantine, when worldly and political influences made it very hard

for those who desired to live out and out for God. True piety began to decline, true Christian activity was becoming more and more inclined to shrink from public view. However, amid this sad state of the Church, the Lord always had His faithful witnesses. No doubt many thousands were pointed to the Lamb of God, and by repentance toward God and faith in the Lord Jesus Christ were saved with an everlasting salvation, of whom we shall never hear in this world.

The apostles continued active in evangelistic work for some years, continuing ofttimes for long periods day after day, "Continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people" (Acts 2:46, 47).

Again, "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41, 42).

Read Acts 17:17 and Acts 20:20 and notice that the evangelist was engaged in personal work as well as in preaching. "When Jesus gave us the parable of the grain of mustard seed, He may have had in view three features of the history of His people:—always retaining vitality and capacity of growth; generally to be growing; but

growth varying with the climate and soil conditions."—Kirk.

Sometimes progress is more noticeable than at other times. It is, however, true that "when the enemy comes like a flood, the Spirit of the Lord will lift up a standard against him."

In the thirteenth chapter of Acts we see that the Lord revealed to the Church the importance of laying hands on several of their number and sending them out to the work whereunto the Holy Spirit had called them. These men went forth in the spirit and power of the Master, preaching Christ and Him crucified. Even Philip and Stephen, two of the first deacons, were evidently authorized to do evangelistic work.

By reading carefully the Acts of the Apostles, we notice that the early Church was very active in this phase of the work. Paul tells Timothy to "do the work of an evangelist." In the apostolic age, this kind of work was mostly done in places where there were no churches established. Because the Church in general was just forming, there were unworked fields all around.

It is an evident fact, that the Lord has had in all ages men who were especially qualified to work with the unsaved. See Eph. 4:11; I Cor. 12:28; Mark 13:34. The foregoing scriptures teach us that the Lord has given "to every man his work," including "evangelists," "for the perfecting of the

saints, for the work of the ministry, for the edifying of the body of Christ."

Importance of Evangelistic Work

When we stop to consider the value of a soul, and think that the souls of all men will be either at God's right hand, with all the redeemed and blood-bought throng that no man can number, "of all kindreds, and people, and tongues, clothed with white robes, and palms in their hands," through the endless ages of eternity, to be ever with the Lord; or will be in company with demons in eternal misery and everlasting despair, "where their worm dieth not, and the fire is not quenched," we can get a faint idea of the importance of the work.

The Lord has committed to us the "word of reconciliation," the Gospel, "the power of God unto salvation to every one that believeth." It is therefore, very important that we call the attention of our fellow men to the solemnity of life, as the Lord depends on the Church to look after His interests, and continue the work that He began "to seek and to save that which was lost" (Luke 19:10). The Lord expects us to throw out the "life line" and plead with those who are in danger to "lay hold of the line." We are to a great extent our brothers' keepers.

As the Church is composed of individuals, we

desire to emphasize the thought of individual responsibility. Every child of God should think, "What can I do to help to reach the many unsaved friends and loved ones who are traveling on the broad road to ruin?"

The Church succeeds in her mission in saving sinners only to the extent that the individual is faithful and active. When people have a "mind to work" much can be done by the grace of God and the power of His Holy Spirit. When a congregation unites their prayers and concentrates their efforts along this line, many souls may be led to turn unto God.

When Andrew brought Peter to Christ, he was instrumental, not only in saving a soul, but in bringing a life into active service. The Lord blessed that life to the salvation of many hundreds, and even thousands.

The work is important, yea very important, as there is such a vast difference between a lost soul and a saved soul.

The Need of such Work in each Congregation

It is sometimes said that "we should not need these special meetings" and that if parents and all members would do their duty faithfully at all times, we would not need them. The writer admits that there might not be so much demand

for such work **if all parents and all members would always** do their part. But what if they have not done so and do not do so fully now?

We might say, "If old mother Eve had not sinned, we would not have needed a Savior." But she did sin, and so death passed upon all men, because all have sinned. Hence, we do need a Savior. We might say we should have no need of physicians: people ought not to get sick. But the fact is, regardless of our theorizing, that men will get sick; hence, we need the medical profession.

While the writer advocates special evangelistic efforts, he would emphatically state that the Church can do a vast amount of lasting good by a steady "stick-to-it-iveness," at all times awake and active.

In almost every congregation, there are men and women who are careless and indifferent on the subject of religion. We should put forth every lawful effort to interest such in eternal things.

Not only are such meetings needful and helpful in gathering in of those who could not be reached by the ordinary weekly preaching service, but, if properly conducted, are a great factor in building up believers in the faith, especially so where there are young people in the church. The world is putting forth great efforts to win our boys and girls. We need to be in earnest, not

only to win them, but that they may become strong and noble characters.

Results of Evangelistic Efforts

Many congregations have derived lasting benefits and some have in all probability been saved from utter extinction by such special efforts. There have been most glorious results in many places, where there were special outpourings of the Spirit of love and power, and congregations which were slowly but surely settling into a state of indifference and inactivity were revived. Many of the meeting houses which are no more used might be filled with active congregations if the evangelistic work had earlier received the attention its importance demands.

In some places entire families have been gathered in, the family altar established, and the Bible, which had long been neglected, became a daily reading book.

Evangelistic meetings, conducted by men who are loyal and humble and filled with the love of God, have been blessed by the Spirit to the salvation of some of the best and noblest talents; and these, no doubt, are also instrumental in winning others.

Many young men and young women of sterling qualities and noble moral characters, as well as those who have "wasted their substance in

riotous living," have been brought under the mighty power of the Spirit's conviction, when, evening after evening, the plan of salvation was made known and the love of God revealed, until they could no longer resist: saved to active service. Many a poor, neglected wife is rejoicing in the changed conditions in the home since the husband has forsaken his wickedness and turned unto God. There is joy in the presence of the angels of God when souls are saved.

Paul was teaching and preaching in the synagogue at Ephesus about three months, and when there was so much evil speaking (which often goes with a "revival"), he withdrew to the school of one Tyrannus and continued his meetings **daily** for two years. In this way all they in Asia heard the word. Many believed and confessed and came and shewed their deeds, burning their bad books. This was certainly not only excitement, neither spurious, because the "word of God prevailed." And the people were willing to forsake their sins. This was the result of the evangelistic effort put forth at Ephesus. If you are inclined to think that evangelistic meetings are not apostolic, read Acts 19:8-41; then if ever we have the privilege of witnessing a work such as did the people of Ephesus, let us be careful that we be not found doing as some of them did—"spake evil of that way" (Acts 19:9).

How Often shall such Meetings be Held?

Too much stimulating may be harmful. In a congregation where the unsaved are pretty well gathered in and the members are generally obedient and active, there would be no need to have evangelistic meetings so often as in places where many are yet unsaved, especially in cities and towns, where there are from year to year many changes. Because of the many counteracting influences, they are needed more frequently in some places than in other places. Certain existing conditions and providential circumstances may suggest the importance of some special effort at such particular times. "God moves in a mysterious way." It would not be wise to preach only evangelistic sermons Sunday after Sunday, neither is it wise to have such meetings too often, as there is certainly a possibility of overdoing even some good things. Just how often meetings should be held can best be determined by the ministers who are wide awake and observe the existing conditions.

On the other hand, we need to bear in mind that there are sometimes more unsaved around us than we are aware of. Unless we "lift up our eyes and look on the field," we cannot see the "fields ripe to harvest." Men who are apparently active in the work are sometimes surprised during a series of meetings to know that there were so

many yet unsaved, when large numbers have been gathered into the service in a community where it seemed that nearly all were in the church. We need to pray for wisdom and guidance in this matter.

How Long should Meetings Continue?

Evangelists and others are often at a loss to know what is best in regard to how long to continue the effort. A series of meetings should not be continued so long that the interest runs out, or rather, "drags" out. There are fields in which it is very hard to get people interested to the extent that they become really thoughtful. When such become interested who have been long neglecting the invitation, the meetings should not close too soon. The writer had several experiences along that line when for nearly two weeks meetings were held with only a few confessions but good interest on the part of the unsaved, meetings continued a few evenings longer than was first intended, with the result that many were gathered in, who otherwise might have become indifferent again. But when those who are coming are only of the quite young children, who are often influenced by what their associates do, with apparently no convictions, then we would not continue too long, not that we would discourage the children, but we should not take advantage of

them. Some of the best and strongest pillars in the Church came into the service in early life, The writer is a firm believer in the conversion of children, but is as well aware of the fact that much mischief has been done by evangelists who acted unwisely with the little "lambs."

Qualifications of an Evangelist

An evangelist should be sound in the faith, apt to teach, able to deliver his message with love and earnestness; Spirit-filled and yearning for the salvation of precious souls, meek and very **humble;** long suffering and kind, willing to spend and be spent; "determined to know nothing save Jesus Christ and Him crucified," not given to filthy lucre. He should be perfectly loyal to his church and should uphold and defend her discipline. There is so much of the spirit of insubordination and rebellion manifested that it is of the utmost importance that **no man is given charge of a series of evangelistic meetings who is not perfectly in harmony with the discipline of the Church.** Here great care should be exercised. He should be, not only loyal in his teaching, but should be an example to the flock. No other man has more influence over those who come into the Church during such efforts than the evangelist who had charge of the meetings. He should especially respect and honor the home ministers,

who have charge of the congregation. All evangelists should put forth efforts to inspire confidence in the ministers in charge, because **they** must feed the flock and at times must say some unpleasant things. We have no right to draw away their love and sympathies from their home ministers. We repeat **the evangelistic work needs to be carefully guarded.** If a man is an able speaker and can reach the hearts of the people, and is not truly loyal to the Church, and not perfectly sound in the faith, he will likely leave behind him an endless amount of trouble for the home ministers. "A man who preaches a crucified Savior, should himself be a **crucified man"—Unselfish.** He will glory only in the Cross of Christ. Gal. 6:14. He should be a man with implicit faith and unshaken confidence in God. He should remember his mission is to get people to believe God. He needs to look up for his messages and being assured that he is proclaiming the eternal Gospel, should have that "holy boldness" that inspires his hearers with confidence and faith in the Word.

While not every minister may feel inclined to take up active evangelistic work, yet every minister may be able to do at least something in the way of winning souls. The writer feels confident that the regularly ordained ministers may be also the most useful evangelists. Bishop Foster says: "I write without prejudice or passion, as a result

of careful observation, that the roving, self assumed evangelists for whose teaching and character no one is responsible (because they will submit to no one) have been one of the greatest misfortunes that ever struck our Church" (Methodist) unless they have their own way they will not accept the 'call.'" We would not be understood to say that a minister should not invite a fellow minister to take charge of a series of meetings, because it is an established fact that some men are able "pastors" who could not successfully conduct evangelistic meetings. Again there are times and conditions when a stranger may be able to work to a better advantage than the home minister can. There are things that must be said, that come with a better effect at times from a stranger than from the home minister, and if the stranger is loyal to the cause, the home minister will find his services very helpful. Dr. Munhall gives his view in substance as follows: "I think the evangelist is the natural and scriptural successor of the prophet. In olden times the priest by reason of his relation to and association with both king and people could not well say many things that ought to be said. The prophet came along and told the people their sins and follies, and before they had time to think it over well, he was gone, but the work was done. Such work is needed well nigh in every congregation."

Methods of Carrying on His Work

If a man wants to succeed in getting people interested he must himself be intensely interested in his work. The spiritual condition of the leader means much. It is important that the entire Church be in travail for souls. When Zion travails she shall bring forth children. The dead child was raised after the prophet came in close touch with the child, face to face and heart to heart. Having an unction from on high, our hearts filled with love towards lost souls, we may succeed, by the warmth and glow of our own hearts, to quicken others. "The price of shining is burning." We are here to be "used up" as the little tallow candle is spent in giving light to others. If you can get some young men and women to introduce their unsaved friends to you it will be very helpful. Be loving and agreeable, meet people in the homes if possible, **do not make it unpleasant for the unsaved by pressing the matter too hard.** Use tact and good judgment in personal work, a few well directed words are sometimes better than a long talk. The minister's visit to the homes should be a pleasant one. Do not "hang on" to the young people because there is danger that we may drive them away. Handle the young people tenderly and gently, give them a lift over the hard places.

A certain well known evangelist spoke with a little boy in the yard at the boy's home, pleading

with the lad to kneel down and consecrate himself to the Lord, the boy ran to his mother and for years was shy when a preacher was about, he became somewhat hardened, but finally after many years was won. Another young girl was plead with by one who used no judgment, she became so completely hardened that she does not want to be seen in church service. The writer knows of these cases personally.

At another home where many ministers called, the daughter had been often spoken to and at some length by some, but one man simply said when he left,—"do not forget the one thing needful," she told the writer, "that made me think more than all the other talks."

There are, however, cases where a few words will not suffice, but before you endeavor to labor with such in personal work, **be sure to win their confidence.** Do not argue with them. The writer has had some cases when it became necessary to sit for several hours and point out the way of life by showing them suitable passages from God's great and wonderful Book. Short, pointed tracts are very helpful to leave with them. Always keep your head level.

Employ only Common Sense Methods. Many of the so called professional evangelists of these days evidently are anxious only for a long list of names. Let us remember that God demands a full

and unconditional surrender, and implicit obedience to His Word. I would rather preach for two weeks or more at one place, without announcing a single name, than to announce the names of many, who are not willing to **yield** to the will of God.

There is too much superficial work in these days. May we take heed and take only such methods to gather material for the Church of God that will meet with His approval. At some places the unsaved rush out as soon as the meeting is dismissed, showing that some one has been making things rather unpleasant for them. That shyness must be overcome.

The writer is in the habit of getting in among the young people by shaking hands and have a few friendly words with them, announcing from the pulpit that we will not "hang on" but want to get acquainted, telling them if any desire to ask any questions, or desire an interview about the salvation of their soul, they can simply hold the minister's hand as we meet them. Many pleasant experiences have we met, when people would pour out their heart unto one they believed would not betray their confidence. There you can render valuable help and not become offensive. "Wise as serpents and harmless as doves."

It is very unwise to work on the sympathies and emotions only. Ofttimes children of tender

age are made to weep when the evangelist resorts to thrilling stories, etc., and just under those impressions are prevailed upon to make a start in the Christian life. Great care should be exercised at this point. By reason of the intelligent teaching in these days, children no doubt become responsible at an earlier age than formerly. Some young children do show wonderful conception of spiritual things. Nevertheless we should see to it that they are not only stirred by such sensational preaching, as is sometimes resorted to by men who do more harm than good. No impressions seem to evaporate quicker than those made by appealing only to the emotions and sympathies of our hearers. There must be some appeal to the emotions and sympathies, but there should be a corresponding appeal to the intellect. Preach to the heart. Appeal to the conscience, lift up the standard, preach Christ. There is nothing that can take the place of the old time preaching, warning the sinners and comforting the saints. No man should undertake to preach on the wrath of God and His judgments on the unsaved, unless he is filled with the Spirit of the Master when He beheld Jerusalem and saw the impending judgment of God. "He wept over it."

Strong warning messages must at times be delivered but the very tone of the preacher's voice must show that loving heart that longs to help his

fellow man. An evangelist should preach the whole Gospel and emphasize **obedience** to the Word, as sometimes people confess Christ and do not unite with the church, thus are under a delusion, making themselves believe they are now Christians when they are not obeying His Word. Christ said to the Jews which believed in Him, if ye **continue** in my Word, then ye are my disciples **indeed** (Jno. 8:31). Being a disciple by profession or being one in-**deed** are evidently two different things. There are many different methods used in working with the unsaved, but whatever methods we take, let us not use any of those human inventions which bring reproach upon the Cause and dishonor our blessed Lord. Many have left the preaching of the cross and have substituted other things to attract people. Preach Christ and His wondrous love to the lost and ruined world. There is nothing on earth that has such power to attract or draw men and women, as the preaching of the cross of Jesus Christ. Keep close to the Bible, spend much time in secret prayer, walk circumspectly and very humbly, as a successful evangelist gains a certain degree of popularity that may be a snare to him, and before he is aware he may be "puffed up." **Keep humble.** That quiet unassuming man who keeps out of sight and magnifies Christ is the man who has power with God and man.

His Attitude towards Popular Sins

His attitude should always be, **no compromise** with sin. It is very important that the men in the front ranks of the battle against sin, take a decided stand, plant their feet squarely on the solid Rock, with invincible courage, face the enemy in the name of the Lord of hosts, telling men and women the awful consequences of being on friendly terms with sin. That is what makes all this trouble in the world—sin. "Lift up your voice like a trumpet," be understood, "spare not," "cut a clean swath," that all may understand that one of two things we **must** do, give up sin or give up our hope of heaven. Christ saves **from** sin but not **in** our sins. Either be servants of sin or sons and daughters of God. We ourselves must decide the matter by yielding to one or the other. There we have the object of preaching in a nutshell: the world or Christ, which?

The evangelist can do much in helping to stem the awful tide of worldliness that is sweeping over the beloved Church. Put on a bold front my brethren, and stand against these evils that threaten the Church of Jesus Christ.

Devoted to His Work

"They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever"

(Dan. 12:3). It is indeed a grand and noble calling to be instrumental in rescuing brands from the burning, winning souls for Christ and building up the saints. Oh what an awful responsibility lies upon the men who are imprinting their very character in a measure upon the lives of others. The evangelist, therefore, needs to be fully consecrated and devoted to the work, pouring out his life as a living sacrifice for his fellow man, lovingly, tenderly, and patiently striving for the honor and glory of His Lord and Savior Jesus Christ. May the Lord bless the band of noble women who are making it possible that many a man can devote much of his time to the work of the church. Those that "abide by the stuff" may sometimes be among the "nameless heroes," but they shall in no wise lose their reward if faithful unto the end. Let all things be done to the honor and glory of His holy name. We owe all to Him.

CHAPTER X

THE CHRISTIAN HOME

"As for me and my house, we will serve the Lord." —Josh. 24:15.

This world would be a Paradise in comparison to what it is now, if every father would make a resolution similar to the one made by Joshua.

We believe that his home was a model worthy to be patterned after.

The true Christian home is the fountain source of almost everything that is pure and good in society and religion. The family circle ought to be the most delightful, elevating, and helpful relationship on earth, the center of the purest affections and most desirable associations; the school in which the children are taught and trained for usefulness in life and happiness in eternity. Nothing can excel in sublimity, here on earth, the affection, harmony, happiness and quietude of a well governed home, where love and peace reign supreme, where virtue is nurtured, and where every good principle is fostered and sustained.

If the spirit of true Christianity is to be perpetuated in all its sacred purity in the lives of

our children and children's children, even unto the end of time, the principles of true devotion, humility, honesty, and faithful obedience must be impressed upon the young minds and hearts, both by the parents and the gospel minister, and these principles must be kept inviolate in our families. Great care should be exercised in governing the home. Everything that is noble and good should be taught and encouraged, and everything that is evil, or even questionable should be pointed out and discountenanced; for, as the children leave the parental home they are to a large extent moulded for life, hence the great need of careful Christian training in the home. What was said of Abraham may be said of every true Christian father: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). Note the contrast in the case of Eli: "For I have told him that I will judge his house for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (I Sam. 3:13).

What follows in the discussion of the subdivisions of this chapter, relative to the minister's relation to the home life of his people, and their relation to him as a pastor, as well as the relation

the members of each family sustain toward one another, will, I trust, by God's grace, be helpful as a message to constrain all readers to do their utmost to make the home and family of which they are a part, just what God intended it should be.

1—The Minister's Relation to each Home in his Congregation

"Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do."—Acts 15:36.

Some days after the Jerusalem conference, Paul proposed to Barnabas (who had been his fellow-laborer on his first missionary tour through Asia Minor) that they again take a trip through the provinces in which they had previously preached the Gospel, and visit those brethren who were led to believe through their preaching. The object of the proposed visit was to encourage them and ascertain how they were getting along in the Master's service. Paul realized that he sustained the relation of a father to those brethren. They were his children in the sense, that "in Christ Jesus" he had "begotten" them "through the Gospel," hence was intensely concerned about their welfare. What Paul through "unfeigned love of the brethren" was constrained to do in that early age, the Christian minister should be diligent in doing in this perilous age, that is, visit the

members of his flock in their homes as often as he may be a means of encouragement and help to the members of the various families under his charge, and can see his way clear to do so. The preacher is (or at least should be) vitally connected with every home in which his people reside. As the pastor of the congregation, the relationship between him and his people and their home life should be very intimate. If he fails to have access to the homes of his people, his knowledge as to what their moral and spiritual needs are, will be quite limited, and he will be at a great disadvantage in giving the proper instructions and teaching, either in the public service, or otherwise.

The influences of the Christian home are the means, to a great extent, of making our Churches what they are at present, and what they will be in the future, hence no preacher can afford to be alienated from the home influences of his people, because the very life of his Church will depend largely upon his relation to each member of his congregation, in their domestic as well as church life. In fact his relation to his congregation should be similar to the relation that our Lord sustained to the little home in Bethany, where Mary, Martha, and Lazarus resided. It was a place where He frequently went, and where He was always welcome. That was a home from which the influences of true devotion, humble service, and

loving sacrifice has gone forth as a sweeet perfume into all the world. The influences of that Bethany home have been an inspiration to multitudes in every nation. We need more Bethany homes from which our churches may draw devoted loyal members.

2—The Counsellor and Spiritual Adviser of each Family

"Children, obey your parents in the Lord," ..... "Honour thy father and mother," ..... "Ye fathers, provoke not your children to wrath;" ..... "Servants, be obedient to them that are your masters;" ..... "Ye masters, do the same thing unto them, forbearing threatening."—Eph. 6:1-9.

Paul as a minister of the Gospel, was diligent in giving counsel, advice, and instruction, not only to the heads of families, but to each individual member of the family.

It should be no less the duty of every Gospel minister in this age, especially those who have the oversight of congregations, to give the proper counsel and advice to all those who are under their charge, as to what their domestic or home life should be, because the Gospel inculcates perfect fidelity in the discharge of all the relative duties of life, and as a rule those who are carefully trained and instructed in the home become blessings to themselves, to their parents, to the Church of God, and the world.

It is sometimes a very delicate matter for the

minister to give advice or counsel to either the parents or children in the home. The delicacy on the part of the minister arises principally because of the unwillingness on the part of many parents to accept any advice or admonition regarding the rearing and training of children, however kindly it may be given.

Most parents regard the matter of training their children as exclusively their own business, and consequently they are slow to regard with favor any suggestions along that line, even though given by the minister.

There ought, however, be no objections to the pastor's giving advice in the matter of child training, because Paul has instructed parents to bring up their children "in the nurture and admonition of the Lord." Surely a command of this kind ought not to be ignored, but should be strongly emphasized when and where it is needed, because it is just as binding as any other commandment contained in the New Testament Scriptures, and is fraught with such momentous consequences.

We know that it is possible for the minister to give counsel and instructions in a way that it will be offensive to those to whom it is given, even though it is given with the best intentions; but this ought not to be so, and will not be so when the preacher is thoughtful, careful, and confines himself to his sacred duty in a prayerful way.

The importance of sacredly guarding and influencing the family for the best possible good cannot be overestimated. The young men and women who have been reared in true Christian homes, whose characters have been moulded by the faithful teaching and example of godly parents, assisted by the wise counsel and admonitions given by a devoted faithful pastor, are wielding a powerful influence in maintaining a high standard of the Christian religion, and morals, both in the Church and in society.

If the pastor is a wise counselor and is "one that ruleth well his own house, having his children in subjection with all gravity" his counsel, advice, and instructions should not only be appreciated by the members of other families, but the same should be asked for, and sought when needed. The minister's counsel and advice is frequently sought in matters far less important than those of training children and governing the home. Why not consult the minister in matters that are infinitely more important?

3—The Family's Relation to the Minister

"And when he (the Philippian jail keeper) had brought them into his own house, he set meat before them, and rejoiced, believing in God with all his house." —Acts 16:34.

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."—I Thes. 5:12, 13.

After having received the Lord Jesus as his Savior, the keeper of the Philippian jail was constrained through love to extend his hospitalities to his Master's servants. Note the contrast between the relationship which the jailor and his family sustained to Paul and Silas before and after their conversion. Before the jailor and his family were converted, the missionaries were kept in the inner dungeon with their feet in the stocks, but after conversion they sit together around the table and are rejoicing in the Lord.

Paul in addressing the brethren at Thessalonica exhorts them to **know** their ministers, as sheep know their shepherd. They are to be intimately acquainted with them, hear their voice, and pay due regard to their admonitions, teaching, and ruling, and to "esteem them very highly in love for their work's sake," not for the sake of their position as overseers of the flock, but as preachers of the Gospel and promoters of their spiritual good. Ministers who have the oversight of Churches are not to be esteemed merely on account of their office, but because of their labors of love, self-denial, and deep concern for the best welfare of every individual member of their congregations.

Parents, and every member of the family, if they are Christians, should remember that it is a divine injunction to have, not only respect, but

esteem for God's servants whom the Holy Ghost has called to break the Bread of Life, and build up His spiritual kingdom. It is, of course, understood that only those who give evidence of being true Christian ministers are worthy of esteem.

The minister's life should be such that every member of his Church both young and old will have implicit confidence in him as a spiritual adviser. Parents, young people, and children should readily confide in their pastor, and come to him with their trials and difficult problems, asking for suggestions, and seeking, advice, counsel, and help. The true, sympathetic minister will always appreciate the privilege of lending a helping hand to his people, who are as near to him as his own life. It should be a privilege greatly appreciated by the various members of the family if they can have the assurance that it is to their best interest to have an occasional heart to heart talk with the preacher. Where such a relationship exists the Church is sure to prosper, and the spiritual development of its members will be very manifest, providing the minister is a devoted, pious, consecrated man.

4—Relation of Parents to Children

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6.

Children are living jewels, given to parents by a loving Father, who requires that they be

properly trained and taught, that they may be a blessing to the world, and eventually shine with Him in glory.

Comparatively few parents realize the vital relationship which exists between them and their offspring, and fewer still are conscious of the great responsibility which is resting upon them in the work of training children. The greatest mission that most parents can perform is to train the child for a life of usefulness.

The future of State and Church depends largely upon the principles taught and instilled into the minds and hearts of the rising generation. This great work must necessarily be done by Christian parents in Christian homes. We tremble to think what may be the moral and religious condition of the world in the next generation if the parents of the present generation fail to give their children the proper training.

The modern tendency, in regard to family life, is to indulge children rather than restrain them. Fathers and mothers in these latter days of looseness and unstableness, are inclined to gratify almost every desire of their children rather than to deny them anything. In fact, children are practically taught self-gratification, rather than self-denial and parental submission, which are the first principles of the Christian religion. Such indulgences on the part of the parents are certainly

wrong. It is not only contrary to the Scriptures, but it is sadly injurious to the best interests of the children, and of the Church, and society.

A threefold responsibility is resting upon all parents in relation to their children:

First,—The responsibility of imparting certain characteristics to the child by hereditary transmission.

Second,—By the effects which are possible to be brought out in the teaching and training of the child.

Third,—By the power of influence which is brought to bear upon the child's life through the example of the parents.

Early training is much more effective in fixing the child's character than most parents know. When the ground is moist and mellow, the good seed should be sown. It seldom finds a lodging place after the soil becomes dry and parched. The twig should be bent while it is young and tender. It is impossible to bend and straighten it after becoming a tree. When a stream is small its course can be easily changed, but not so after it becomes a river.

The mother wields the greater influence over her offspring. This being true, she needs divine wisdom and guidance to faithfully perform her great duty of training her child for a life that may prove a blessing to itself and others. It was

faith unfeigned, coupled with early godly training, on the part of the mother and grandmother of Timothy, that made him a noble Christian worker.

The mother may impart to the unborn child certain traits of character which will in after years have a tendency to develop either into noble Christian manhood or womanhood, or lead into channels of passions, vices, and sins most degrading. This being the case, mothers should at all times be deeply pious, and exercise a spirit of patience, kindness and Christian fortitude—keeping the heart and mind pure, and free from all passions, desires and lusts which in any way might have an injurious effect upon the character of their offspring.

Observation teaches the sad fact, that many who have through the grace of God chosen the way of Life, have had a continuous warfare and hard struggle against certain passions and evil propensities, which have come to them by inheritance. Had the parents been conscious of what the effect of their indulgences would be upon their offspring, they undoubtedly would have exercised restraint and thus counteracted the evil effects to a greater or less degree.

The mother's character, example, teaching and training very frequently fixes the destiny of the child. There are however exceptions to this rule. From the Christian home (which seldom exists

without a Christian mother) flow forth the streams of love, faith, virtue and purity, to refresh the arid and parched deserts of a sinful world. With but few exceptions, the men who have been the greatest blessing to humanity, were men who had good mothers. Dr. Cuyler says, "I doubt if I would ever have been drawn to the service of Christ Jesus but for the faithfulness of that home preacher who rocked my cradle. At the starting point of nearly every minister's life there stands a Christian mother." The value of a noble, devoted, Christian mother cannot be estimated. "Her price is far above rubies."

A wicked mother is one of Satan's most successful agents to lead souls to ruin. It is said that Byron's mother was proud, ill-tempered and violent. From her he inherited the evil propensities which ended his short, passionate, profligate life. Nero's mother was a murderess. History records the terrible legacy left him by his mother.

While the mother has the greater influence over the child, yet both parents are responsible to God for the moral and religious training of their children. God's blessings or judgments are meted out to parents and to their posterity, according as they have either discharged or neglected their duty. God blessed father Abraham and his posterity. Why? Because he was faithful in the training of those of his household. God visited

Eli and his sons with a sad calamity. Why? "Because his sons made themselves vile, and he restrained them not."

Great indeed are the responsibilities of those who bear a relationship to other human beings so vital and sacred as that of the parent to the child. It is a relationship that brings with it tremendous responsibilities.

5—The Children's Relation to their Parents

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise."—Eph. 6:1, 2.

The child while in its infancy is entirely helpless, and absolutely dependent upon its parents, and especially upon its mother for nourishment, care, and protection; as it grows in days and years it gradually becomes conscious of its relation to its parents, and if properly taught and trained, the relationship becomes more and more intimate on the part of the child, and more useful and helpful to the parents.

The child is dependent upon the parents for food, clothing, protection, instruction and training; the child in turn owes to its parents its love, respect, esteem, and faithful obedience.

Implicit, unquestioning, and cheerful obedience to the will of the parents is the highest duty of the children, and is the best preparation for

future allegiance to the laws laid down by the great Ruler and Father in heaven.

Because of the depravity of human nature the child is naturally inclined to become self-willed, disobedient, stubborn and rebellious. These tendencies may be counteracted by careful, vigilant training.

From its infancy the child should be taught instant and unhesitating obedience. If the child manifests a disposition to be self-willed or stubborn, it is very essential that its stubbornness be conquered, and the child firmly but kindly be made to render absolute submission. To teach or inform the mind or intellect of the child will necessarily take time, and must be accomplished by degrees as the child can grasp and retain it; but the conquering of the child's stubborn will must be attended to at once, while yet in the bud, if the best results are to be realized. By neglecting timely correction along this line the child acquires an obstinate disposition which is seldom if ever conquered. It is both cruel and wrong on the part of those parents who allow their children to form habits or form traits of character which they know must afterwards be broken for their own good and the good of others. The mother of John Wesley said, "Self is the root of all sin and misery, so, whatever cherishes this in children, insures their after wretchedness and irreligion, whatever

checks and mortifies it, promotes their future happiness and piety." The parent who studies to subdue self in the child, becomes a co-worker with God in preparing it for a life of usefulness. The child that is taught to cheerfully submit to the will of its parents, will the more readily submit to the will of God when it is grown.

All fathers and mothers who have the best welfare of their children at heart, will in bringing them up, think of their future life and usefulness, and the influence they will bring to bear upon the Church and the world.

If children would consider how tenderly their parents cared for them while they were helpless infants; how they kindly fed, clothed, and provided for all their needs during the years they could not provide for themselves; how lovingly and diligently they taught them line upon line, and precept upon precept; how earnestly they prayed that their feet should be directed in the narrow way; and how vigilantly they watched for their development in all that is noble, true and good, they certainly would cheerfully manifest loving respect, esteem and obedience to their parents at all times, and in every possible way.

Few children really know how their parents love them, and they never will until the grave hides them from their view, or until they have children of their own.

Faithful children will honor their father and mother, not only while their parents live, but as long as they themselves live. Children who honor, love, and obey their Christian parents usually reap a blessed harvest in the lives of their own posterity. "Whatsoever a man soweth, that shall he also reap," is a scripture very manifestly verified, both in the matter of training children, and in the children's conduct toward their parents.

If children become weary of laboring for their parents, they should remember that the Lord Jesus labored for His; "He was subject unto them." If they become impatient of their commands, they should remember that Christ cheerfully obeyed. If reluctant to provide for them, they ought to remember that our Lord provided for His mother amid the agonies of the crucifixion.

6—Moral and Religious Training in the Home

"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6:7.

The Lord gave specific instructions to the fathers in Israel as to how they were to instruct, teach, and rear their children. The moral and religious training of children is a divine law, and is binding upon every Christian parent in this present age, but alas, how many, even of those who claim to be loyal Christians, come far short

of fulfilling their solemn obligations in the all-important work of teaching and training their children!

The physical, intellectual, moral, and religious development of the child should have the parent's most careful attention. Many parents make the sad mistake of doing a one-sided work in the training of the child. Special attention is given to the physical, or intellectual development of the child at the expense of the more essential, that of the moral and religious training, which is of infinitely more importance to any young man or woman than are mathematics and the dead languages. The more mental power one has, the more capacity for evil, unless coupled with moral and religious restraint. The education of the intellect must be accompanied by the education of the heart, or there will be an energy aroused within the child that will be blasting to its life later on.

Fathers and mothers, it is for you to decide whether from your home shall go forth young men and women who shall be a credit to your name, or not; whether a blessing to the world, or not; whether a glory to God and His cause, or not.

Children are close observers, and are very much inclined to imitate the words and actions of their parents, whether they be good or bad. This being the case, parents should be very careful of their example. To teach by precept is necessary,

but to teach by example is more so, because more effective.

The principles of truthfulness, honesty, gentleness, patience and all other Christian virtues should be taught and exemplified by the parents in the home; yea, everything we wish our posterity to be in time and eternity should be taught and instilled into their minds and hearts while they are in the home.

For the reader's prayerful consideration, we herewith offer a number of suggestions along the line of child training:

The parents should always stand together and be one in mind, purpose, and effort in the teaching and training of their children, if their work is to be blessed of God.

Parents should not fail to fulfil every promise made to their children. No promise should be made unless one is quite certain that it can be fulfilled. If parents fail to keep their word with their children they will lose their confidence and respect.

Children should not be given anything because they cry for it—absolutely nothing, great or small. They will soon form the habit of whining and screaming for everything they want—because they know it means the granting of their wishes.

Do not allow children to become peevish or throw themselves into a fit of screaming and kick-

ing if their wishes are denied. The rod of correction, if rightly administered, is a sure cure for a habit of that kind.

Parents, do not punish your child for any misconduct when you are angry. To punish a child simply to give vent to your passion is injurious both to yourself and child. Be firm, yet discreet and gentle while administering correction, and your child will love, respect, and obey you.

Do not tease your child, neither make mention of its cuteness and witty remarks to others in the child's presence. It is a means of making the child vain and conceited.

The child should not be allowed to waste all its childhood days in play. Teach it to work as soon as it is able, suiting the work to its size and age. The child needs to develop in physical strength, and should be early taught to become useful in the home.

Children should be taught to be truthful, kind, courteous, tidy, economical, and above all, to reverence God and all things holy. To be effective, these things must be taught by example as well as by precept.

Children should be provided with plenty of good moral and religious literature. Their characters will be moulded more or less by what they read. Anything of a trashy nature must not be

allowed a place on the reading table, or in the home.

Look well after the associations of your children. Never permit them to become intimately associated with any one who may be of a questionable character. Pure society tends to purity of life, which is of more value than treasures of gold.

Mothers, do not adorn your child's body with vanities you could not conscientiously put upon yourselves. Those who do so are guilty of a twofold sin: (1) Teaching the child to become vain and proud. (2) Hypocrisy—pretending by their own appearance to be humble, when in reality they are proud at heart.

The girl in her teens, if she is physically well, should not be allowed to lie in bed while her mother prepares the breakfast and does the kitchen work. Such a course is injurious to both mother and daughter, and in after years a sad disappointment to someone in search of a good house-keeper and home-maker.

Mothers, do not get the popular, though mistaken idea, that in order to become an accomplished young lady, your daughter must have a college education, be an expert pianist, and efficient in doing all kinds of fancy work. These accomplishments do not bring real sunshine in the home. An obedient, dutiful, helpful daughter

who has added to her book learning the art of cooking, baking, sweeping, washing, and sewing has the necessary qualifications and acquirements to make the home an earthly paradise.

Parents should arrange to have all their children attend the Sunday school and church services each Lord's day. They should be taught to love and reverence the Lord's sanctuary.

Parents should never criticise the minister or any other Christian in the presence of their children. Rash and thoughtless criticism on the part of the parents has caused many a child to become irreligious and sceptical.

Daily family devotions, where prayer is offered, and the Scriptures are read and taught in a way that the children can understand its truths, is an essential means in leading them to accept its teachings and claim its life-giving promises.

If parents faithfully discharge their duty in the rearing and teaching of their children, great and glorious will be the results of their labors. The result of their labors, however, will not be revealed to them in full until they are called home to reap their reward.

7—Family Worship and How to Conduct it

"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always."—Acts 10:2.

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee."—Psa. 5:3.

It is very evident that the home of Cornelius was a model home; a home of true piety and humble submission to God; a place made sacred by daily prayer and sincere devotions, on the part of each member of the family.

Heavenly benedictions are sure to rest on homes and families of this kind.

It is lamentably true that family worship is conducted in comparatively few of the many homes which are known as Christian homes, and even in homes where worship is conducted regularly each day, it is to be feared that the nature of the service is such that but little benefit comes to the children.

There is nothing that can be established in the home which is of greater importance, and is as essential in the development of true Christian character in the family and community as daily, reverent, informative family worship. Such worship should include not only the reading of the Scriptures, but also a plain, practical explanation of the Scriptures read, especially as relates to individual conduct; so that the children may have a practical lesson each day from the Word of God, to guide them in their relation to their parents, to one another, to other people, and to God. Such a service can be made not only very

helpful to each member in the family circle, but quite interesting as well, if parents will only wisely arrange for it.

Children do not alone receive a lasting benefit from such a service but parents themselves will receive from it a most helpful stimulus for their own spiritual life.

Prayer and the reading of God's Word are the two most essential means of grace. Bunyan has said that "prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised." In the reading of God's Word He speaks to us, and reveals unto us His commands and promises, which by His grace are hidden within our hearts.

As the physical body needs to be nourished each morning to give strength for its daily tasks, even so the soul needs to feed upon God and His Word at the beginning of each new day, in order to faithfully perform its arduous daily duties.

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee." This should be the motto in every Christian home.

Every Christian should spend some time each day in secret devotions, where the soul can pour out its longings to God, with none to molest, and no one to hear and see except the loving Father,

and our gracious Master. But these secret devotions cannot take the place of the open service around the family altar where all the members of the family may join in the songs, reading of the Word, and prayer. These open devotions should be conducted at least once each day, and the morning hour is the preferable time, when the children are wide awake, and their minds are receptive of the lessons taught.

Some one has said, "In the morning prayer is the key that opens to us the treasures of God's mercies and blessings; in the evening it is the key that shuts us up under His protection and safeguard."

The first act of the soul in early morning should be to feed at the table of the Lord, and to take a draught of the water of life at the heavenly fountain. It will strengthen the soul and sweeten the life for the day. A few moments with our loving Master at that calm and tranquil season of the day, are of greater value than all earthly treasures. Prayer should by all means open, attend and close each day.

Christian parents cannot afford to neglect to establish family worship in the home, and when established they cannot afford to allow any work, business, or the cares of life to crowd out the sacred service. It is the hour in which the soul

puts on its armor and prepares itself for the faithful performance of its daily duties.

No iron-clad rule should be laid down as to how the family devotions must be conducted. We believe for best results, various methods should be used. To prevent monotony the order of the service should be frequently changed. Reading the Word, prayer, and singing should be the three chief elements of the service. Such selections from the Scriptures should be read, from which practical lessons can be drawn, that may be helpful to both the children and adults. The Daily Readings which are given in connection with the Sunday school lessons are usually appropriate, and not too lengthy. When comments are made on the lesson read they should not be of great length, but to the point.

The father (if a Christian) should have charge of the devotions, but he should not do all the reading and praying, unless there are no other members of the family who are able to assist in the service. It is well to have each member of the family take turns in reading the Scripture lesson, or each one be supplied with a Bible and each read a verse in turn.

The children and other members of the family who are Christians should at least occasionally be called upon to lead in audible prayer. Such home training will not only mean rich

blessings to the children in the home, but will greatly facilitate the best interests of the Sunday school and other public religious services, for both parents and children will be somewhat prepared to participate in a co-operative service in the study of God's Word.

The impressions made upon the children in homes where family worship is conducted daily, are of such a nature that when as young men and women they go out from the parental home to fight life's battles for themselves, they are to a great degree safeguarded against the influences of sin, because of the sacred influences brought to bear upon them around the family altar.

Fathers and mothers, are you desirous to teach and train your children for the Master's kingdom? If so, do not neglect to gather them together at least once each day in the study of God's Word, and in earnest prayer commit them to the loving care, guidance, and protection of Him, who is ready to "supply all your need according to His riches in glory by Christ Jesus."

8—Servants in the Home

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

And ye masters, do the same things unto them, forbearing threatenings knowing that your Master also is in heaven; neither is there respect of persons with him." —Eph. 6:5-9.

The relations which should at all times exist between servants and their masters, are so clearly defined by Paul, that to enlarge upon what he has written seems superfluous.

Servants are required by divine law to render faithful Christian service to those who are their "masters according to the flesh," that is, to those in whose employ they are, either as bond or hired servants, and to whom they owe absolute obedience. They should cheerfully and promptly obey their masters, providing they do not require them to do things which are displeasing to their Master in heaven.

The true Christian servant will be anxious to please his master, for he knows in so doing he is honoring Christ and promoting His cause. The service rendered must not be a constrained external service, or that which is intended simply to catch the eye of the master, but a service constrained by the sincere motives of the heart, rendered in kindness, cheerfulness, and readiness, having regard to God, who is the rewarder of all faithful service regardless as to whether the individual is bond or free.

Masters are to be governed by the same supreme regard to God's law, which actuates the

lives of faithful servants. They should at all times manifest the same, kind, benevolent, and cheerful readiness to please God in their conduct toward their servants, as the servants are required to manifest toward them.

If servants should either wilfully or unintentionally fail to render faithful service, masters should exercise the real Christian spirit toward them; instead of threatening and treating them harshly, they should seek to win their obedience and good will by manifesting a spirit of love and forbearance toward them. Masters, your servants are your brethren, at least by creation; children of the same heavenly Father; redeemed by the same loving Savior, and as a master you must stand with them before the same impartial Judge. You will not be favored in the day of judgment because you are masters, and your servants will not be less favored because they are servants. As a master your more elevated position increases your responsibility, and if you do not possess and manifest the spirit of Christ toward your servants, your condemnation will be increased.

The relation betweeen servants and their masters is a relationship that should be governed at all times by the "Golden Rule"—servants doing for their masters, what they in turn would wish their masters to do for them, if the table was turned, masters treating their servants as

they would wish to be treated, if called to take the servants' place.

If this rule is applied by both servants and masters, a relationship will exist betweeen them which will bind them so closely together, that when it becomes necessary to separate, the thought of separation will bring real sorrow to both parties. "As the eyes of servants look unto the hand of their masters, so our eyes wait upon the Lord our God."

9—Life's Problems Solved in the Home

"Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart."—Prov. 4:1, 2, 20, 21.

It requires the wisdom of a Solomon to solve the many difficult problems which come up in the home. Problems which are exceeedingly grave frequently arise in the family circle, and the weal or woe which is likely to come to the child in after years, depends largely upon how these problems are solved.

Problems which affect the state are solved by the state legislature, problems which affect the nation are discussed and solved by our national representatives at Washington; problems affecting the welfare of the Christian Church are discussed and solved in our Church conferences, but the

problems which affect the welfare of the world are solved in the home.

The proper solving of the vital problems which arise in the homes of our land, are the foundation stones upon which is built everything that is noble, good, and true found in society, in business, in professional life, in the civil government, and in religion.

The Word of God, if diligently studied and rightly understood, will supply the Christian family with a specific solution of every problem effecting the moral, social, and religious life of each individual member.

The problem of training the child properly is one that must be solved by the parents. The child's nature and temperament must be carefully studied and such methods of training applied as will be most effective in making the child what God intended it should be. Methods that will most judiciously repress the first manifestations of rebellion against parental authority, and all such tendencies which are likely to develop into hurtful habits and evil conduct. Methods by which all that is good and true may be impressed upon the child's mind and instilled into its heart. To successfully accomplish this noble end, the parents need to be in constant touch with God, looking to Him for divine guidance in moulding the child's character for a life of real usefulness.

The problem of the child's education is one that needs to be judiciously solved by the parents. No parent will question as to whether their child shall be educated, but to what extent, along what lines, and by what means? are often the questions which puzzle the minds of parents.

An education does not necessarily mean the completing of a college course. In the truest sense, education means more than to be proficient in mathematics and physical sciences; something more than having mastered the dead languages; yea, much more than can be acquired by the most laborious toil of the human intellect. It is the drawing out, a developing and strengthening of every faculty of the body, mind, and spirit.

The problem of the child's education must be solved to the best interests of the child, and its influence for good in the world.

The moral training of the child must also be carefully looked after. The problem as to how the son and daughter may be safely guided through the age of puberty is one that needs very judicious solving. Parents cannot afford to neglect their solemn duty in giving their boys and girls the proper information, instructions, and warning at this critical period in directing their young lives into channels of virtue and sexual purity. Neglect along this line on the part of the parents, may result in the most degrading vices, sadly blasted

lives, and untold misery to their posterity both in this life and that of the future world.

The problem of associations should be solved with parental vigilance. If the child's character is to remain unsullied by evil influences, it must be restricted from associating with children who are vile, disobedient, and profane, and later shown the imminent danger of becoming intimately associated with those of questionable character. To permit such associations will in all probability mean ruin to the child, and bring reproach upon the parents. The child is a treasure infinitely valuable which truly needs to be vigilantly guarded, lest the enemy come in unawares and rob its soul of innocency, purity, and happiness.

To provide children and young people with the right kind of literature is also a problem of no little importance. With the present abundant supply of good moral and religious literature which is to be had at a nominal price, there is no excuse for not having the home well supplied with such periodicals and books which are needed to inform the minds, inspire the hearts, and mould the characters of the rising generation, to the highest point of human perfection.

The problem of choosing one's vocation, profession, or calling, is also one not to be overlooked. The wise, thoughtful, and prayerful direction the parents should be prudently exercised in

helping the son or daughter in making a decision so important. The child's natural inclinations, tendencies, likes, dislikes, and preferences should be carefully studied, and its energies directed toward the vocation, or calling for which he is naturally adapted, and at which he is most likely to succeed, providing it is an honorable calling, and one that will prove helpful to himself and others.

Another serious problem is that of choosing life companions—the joining of hands and hearts in the marriage relation. Young people cannot be too careful as well as prayerful, in the selecting of life partners. The marriage relation brings with it the most solemn obligations, and momentous consequences; therefore, sons and daughters who are brought face to face with this weighty problem, should not fail to take their parents into their confidence and consult them as to the advisability of taking such a momentous step in plighting vows with one of the opposite sex; a step that will either lead to greater happiness, successes, and eternal rewards, or to a life of sorrow, slavery, and perpetual misery. Parents by their wise counsel along this line may be instrumeental in bringing perpetual blessings upon their offspring.

Kind reader, if you should contemplate entering the marriage relation; as you love your soul and its eternal welfare; as you regard your peace

and future happiness; as you value the commands of God and His loving favor, never form such a relation with any one, however amiable, however moral, however endowed with the gifts of fortune or nature, who is not a true Christan, one who will gladly share your joys and sorrows, as you journey together through life in the Master's service.

10—The Mission of Every Christian Home

"For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment."—Gen. 18:19.

How true the saying of Spurgeon, "When home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element." This was true of Abraham's home, angels were entertained there.

A model Christian home is "The blossom of which heaven is the fruit." It is "The father's kingdom, the children's paradise, the mother's world." It is the only place on earth where the early processes of character-moulding are silently, lovingly, faithfully, and successfully carried on by godly parents.

It is a place where the Lord reigns supreme, where His Word is read, believed and obeyed.

A domicile where love is the ruling principle,

where parents and children are bound together with the most tender cords of affection.

A place where peace and harmony prevail, and where patience and forbearance have their perfect work; where sacrifices are made in loving service one toward another; where the principles of honesty and truthfulness are taught by the parents, and practiced by every member of the family; where moral and religious instructions are thoughtfully, prayerfully, and diligently given; where children, young people and parents, daily come to the throne of grace, to draw from God's inexhaustible treasury the necessary wisdom, grace and strength to manfully fight life's battles; and where the most of life's difficult problems are satisfactorily solved.

The sacred mission of every Christian home, is to have within its walls the purest affections; the most desirable associations; the unquestioned evidences of fidelity; an atmosphere of quietude, peace, and harmony; an ever increasing spirit of true piety and devotion; a nursery in which the children are nourished and trained along lines of usefulness; a training school in which the most successful methods are used in teaching, directing and training youthful lives to become useful in the Master's service, and firmly stand for all that is noble, pure, and good, that they may be a blessing to the world, a credit to society, and an honor to

God in helping to build up His cause on earth, by living devoted, loyal consecrated Christian lives. Such a home is an earthly paradise, a beautiful type of the blessed home beyond.

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